

H. Pille - 4 T. Prophets.

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A T T E M P T

TOWARDS AN

I M P R O V E D V E R S I O N,

A

M E T R I C A L A R R A N G E M E N T,

AND AN

E X P L A N A T I O N

OF THE

T W E L V E M I N O R P R O P H E T S.

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P R E F A C E.

GOD raised up a succession of prophets among his people for many wise and gracious purposes. They were not only designed to retain the Jews in the worship of the one true God; but to spread the knowledge of him among the neighbouring nations, by the fame of their predictions and miracles. They were a barrier against those prevailing kinds of superstition which consisted in the supposed evocation of departed spirits, and in consulting imaginary local deities, for the purpose of gratifying the natural thirst which all mankind have for the knowledge of futurity. And though the answers which God occasionally vouchsafed to the Highpriest, by a voice from between the Cherubim, were greatly subservient to these ends; yet was it expedient that prophecy should pervade the whole body of the people, and that events should be foretold which from their nature could not be the object of enquiry by the sacred oracle, or at a time when idolatry was so general that these solemn applications to God were wholly neglected. It must also be observed that the attestations given by the prophets to the Mosaic law, their instructions and exhortations, their reproofs and threatenings, were powerful means of preserving the Jews in obedience, and eminent displays of the divine goodness and compassion. Another design in sending the prophets was, that, under the influence of the Holy Spirit, they might * record God's dealings with his
b people

* See 1 Chron. xxix. 29: 2 Chron. ix. 29, compared with 1 Kings xi. 29: 2 Chron. xii. 15: xiii. 22: xx. 34, compared with 1 Kings xvi. 1, 7: 2 Chron. xxxii. 32: xxxiii. 19.

people and with other adjoining nations and empires; and might thus transmit to after ages a most instructive history of his adorable ways in governing the world. † Josephus asserts that, from the death of Moses to the reign of Artaxerxes, the prophets who succeeded that legislator wrote the transactions of their own times; and that the Jewish historians from Artaxerxes downwards were not esteemed worthy of like credit, because there had not been a regular succession of prophets. This assertion is confirmed by the sacred writers; who mention the names of many prophets as having recorded the affairs of the Jewish nation. A further and most important reason for instituting the prophetic order was, that, by a long series of predictions, the attention of the Jews might be turned to the coming of their Messiah; and that the faith of succeeding ages in that great event might be thus confirmed.

THE writings of these prophets bear plain signatures of their divine authority. Examine the books of the Greek and Roman sages; and observe what discordant opinions they contain on almost every point of theology and philosophy. But in the Hebrew prophets there is a wonderful harmony of doctrine for above a ‡ thousand years; unparalleled in the writings of any country. History teaches us that a great number of their prophecies has been accomplished; and we know that some of them are accomplishing at this day. It also peculiarly deserves our notice, that these holy men entertained the most worthy conceptions of the Deity in the midst of an idolatrous nation; and inculcated the supreme excellence of moral duties, when all around them, even the few worshippers

† Contr. Ap. i. 8.

‡ From Moses Before Christ about 1500, to Malachi Before Christ about 436.

worshippers of Jehovah himself, were solely intent on ritual observances.

THE writings which these men of God have transmitted down to us will be eminently useful in every age of the Christian church; not only as they contain illustrious prophecies of many events and especially of our Blessed Lord's appearance, but for their magnificent descriptions of the Deity, for their animating lessons of piety and virtue, and for the indignation which they express and the punishments which they denounce against idolatry and vice: which particular topics, among many other instructive and important ones, are treated by them with uncommon variety beauty and sublimity, and with an authority becoming ambassadors of The Most High.

THE Twelve Minor Prophets, as they are commonly distinguished, have been justly deemed as obscure a part of the Hebrew scriptures as any extant. This obscurity partly arises from the nature of the Hebrew language, which is singularly concise, deals much in asyndeta, has few moods and tenses, often omits the preposition, gives various and nice significations to its particles, and, as its remains are comprehended in one book, must of course contain words and phrases, about the meaning of which, as they occur perhaps but once, we can only form conjectures from the context or from analogous terms in the sister-dialects. Other causes of the difficulties with which these prophetic writings abound are, the want of historical records for the illustration of many facts to which they refer; the nature of those unaccomplished prophecies which occur in them, and which the event alone can distinctly explain; the peculiar boldness of their figures and abruptness of their

transitions; and, above all, the many corruptions which deform the present text. These errors of transcribers arise either from sources common to all books of remote antiquity, or from some which are proper to the Hebrew language; such as, the similitude of many letters; and the consequence of a mistake in the radical ones, which generally corrects itself in the western languages, and as generally forms a new Hebrew word, because the roots are mostly trilateral and often consist of the same letters differently arranged.

BUT though patient investigation and critical skill are necessary to combat these difficulties, they are by no means invincible; as the ignorance of some, and the prejudices of others, have studiously represented them. They are happily counterbalanced by peculiar advantages. As Hebrew derivatives frequently branch off from the leading idea of the root, this property of the language leads to a just and elegant manner of ascertaining their sense. Examples of this perpetually occur in Taylor's Hebrew concordance: but there is still ample room for the sagacity and industry of every competent enquirer. The characteristic style of the Hebrew poets, who delight in subjoining to one proposition a corresponding clause which has an equivalent or opposite sense, affords frequent explanations of obscure passages by the parallelism. The similar structure of many connected hemistichs occasionally serves to rectify the Masoretic punctuation, and to give the sentence a beautiful turn. The sister-languages determine the precise meaning of many words and phrases; and teach us to estimate the force of many daring figures. The ancient translators and paraphrasts open fruitful sources of criticism. Excellent lexicons and concordances facilitate the prosecution of philological enquiries. Many
commentators

commentators have considered the sacred writings in different views, according to their taste and genius: and though the name has been disgraced by a number of hireling compilers, yet no competent critic has carefully studied the scriptures for himself without smoothing the ruggedness of the way to those who follow him. It must also be observed that the sacred books constantly receive new light by the increasing number of authentic travels to the east; where ancient customs are invariably retained. The collation of Hebrew MSS. by the late learned and indefatigable Doctor Kennicott, a fit instrument in the hands of Providence for planning and executing this great work, forms an invaluable accession to our external helps. It will appear in the following notes that the variations furnished by MSS. are often corroborated by the ancient versions; and therefore that these principal aids in our critical researches bear mutual testimony to their respective authority. The MSS. make it probable that the versions faithfully represent the text from which they were formed; and the versions tend to prove that the present readings of MSS. are not mistakes of transcribers, but actually existed in certain ancient copies. The various lections, noted in the course of this work as worthy of nice attention, amount to more than one hundred; and of these about forty may be ranked in the class of very material ones: and yet the books explained do not form a fourteenth part of the Hebrew scriptures; and the collations were not minutely examined throughout, but inspected when difficulties arose.

HOWEVER, there is still abundant reason for extending our helps in so important and difficult a study as that of the Hebrew scriptures. We want a collation of all the Hebrew MSS. in every part: a great * number
having

* 349. See Diff. gen. p. 94—108.

having been examined by Doctor Kennicott, or his coadjutors, only in select places. It is also desirable that the ancient versions and paraphrases should be collated with all the MSS. extant; that each should be printed apart, with an arrangement of the various readings at the foot of the page; and that a scrupulously faithful interlineary version should be given of those in the eastern languages. In the following pages, the reader will have occasion to observe how materially the Aldine edition and the *Pachomian MS. of the lxx differ from the Alexandrian and Vatican copies: and it will appear, by extracts from Sixtus Quintus's edition, that there are rich treasures in the Vatican library, relating to this venerable translation, which still remain unexplored.

THE learned world has been lately informed that the most useful part of Origen's hexapla and tetrapla, in a Syriac version, is now extant in the Ambrosian library at Milan. This MS. contains, of the canonical scriptures, the Psalms, Job, Proverbs, Ecclesiastes, the Song of Solomon, Isaiah, Jeremiah and the Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. It is written in the Estrangular character; and has all the apparatus of Origen's marks, together with scholia of Greek and Syriac Fathers and annotations of various interpreters. There is a preface to almost all the books; which, among other particulars, explains the arguments of the chapters: and to each book is subjoined a well written appendix, the subjects of which are, an account of the author, the fate of the book, and the age of the version. The history of the authors, the ancient music and its instruments,

* So called from its ancient proprietor Pachomius, a patriarch of Constantinople. It is in the British museum; and is supposed to have been written some time between the tenth and twelfth centuries. See more in Bishop Lowth's preface to Isaiah: p. lxvii.

instruments, the arguments of the Psalms by Eusebius and Pamphilus, the Hebrew proper names alphabetically arranged, and the life of Origen, are enlarged on in a copious preface to the Psalms. This particular copy of the Syriac version was written in the eighth or ninth century; and was purchased in Egypt, and deposited in the Ambrosian library, by Cardinal Borromeo. The version itself was formed, A. D. 617, from the Greek of the Septuagint, and of Aquila, Symmachus, and Theodotion: and sometimes the letter *y* occurs in the margin, and denotes the Hebrew text. The Greek copy, which the Syriac translator used, was transcribed collated and corrected by Eusebius and Pamphilus, from the tetrapla and hexapla of Origen in the Cæsarean library at Alexandria. The learned Professor, to whom we are indebted for this * account, has given two extracts from this MS. in a † letter to the Bishop of London; namely, Dan. ix. 24—27, and Isai. ix. 6, 7; and communicates the following curious information on this subject: “The Syriac Milan MS.—is found to be a second volume of that copy from the first of which Mafius published his translation of Joshua. The MS. of Mafius has since disappeared, and the recovery of it is an idea more likely to excite our wishes than our hopes. The Pentateuch, I must observe, had before been lost from this faithful Syriac translation; but it is fortunately preserved in the Bodleian library in an Arabic version of the same Syriac. Of this Arabic version a collation was indeed made for Doctor Grabe; but so very imperfect a one, as to be highly capable of improvement.”

THE publication of these Manuscripts, with a Latin version annexed, would be of singular use for the solution of objections to the scriptures,
the

* See Mr. White's sermon on a revival of our English translation. Oxford. 1779.

† Printed at Oxford in MDCCLXXIX, but not published.

the illustration of their obscurities, and the discovery of new beauties in the sacred volume: and I trust that the natural patrons of biblical learning, I mean, societies founded for the advancement of religious knowledge and the higher ecclesiastics, will soon enable every scholar to command this inestimable treasure. The execution of such a work calls for their encouragement; and indeed may well be considered as a national object in a Christian country. *

UNDER the head of accessions to our scriptural helps it may not be improper to suggest the idea of an improved Hebrew lexicon and concordance. To Castell's lexicon, a work of immense labour and learning, might be added a more complete detail of significations belonging to each Hebrew word, a deduction of the subordinate senses from the primary one, and a reference to the roots in the kindred tongues consisting of † letters equivalent to the Hebrew radicals. The principal defects in Taylor's concordance are, that, in assigning senses to the Hebrew words, he too frequently assumes as a principle the exactness of our English version; and that his work consists of references to the text, instead of clauses which would exemplify the grammatical use of the word. It is true that to dispose Buxtorf's quotations in his own admirable method, with a Latin rendering after the manner of Romaine's Calasio, and with a precise explanation of the word after the general manner of Taylor, would make a voluminous and expensive work :

* "Mr. Norberg, a learned Suede, who spent some time in biblical studies at Oxford, was induced by my persuasions to visit Milan for the sole purpose of transcribing that volume in the Ambrosian library. I have since heard that he has completed his transcript." Extract of a private letter from Mr. White. May 5. 1784.

Mr. White's attention to so important a matter cannot be too highly commended. It is much to be wished that this transcript was immediately purchased, and deposited in some public library till the press could be employed about it.

† Thus, under שנה the word תנה should be referred to.

work: but I am speaking of a perfect concordance to a book which is an inexhaustible storehouse of divine truths.

AND yet I am persuaded that, with every aid which could be furnished, there would still be a necessity for sober conjectural criticism: because there are inveterate errors in the text, prior to our most ancient external help, the Septuagint version; and because many evident errors remain uncorrected by MSS. the oldest of which does not exceed eight hundred years.

THE method of translating the prophetic books according to their supposed measure is adopted from the learned Bishop Lowth; who has copiously and acutely treated the subject of Hebrew versification in his Academical prelections, in his brief and larger confutation of Hare's metre, and in the preface to his very able and very useful comment on Isaiah. Many will think that I have carried this hypothesis too far in some parts of my translation. But I followed it when there appeared a remote probability of its truth; and readily grant that some parts may be prosaic to which I have given a metrical form. However, all discerning readers will admit that the Hebrew poets conduct and diversify their distinguishing mode of poetical composition with supreme skill and beauty. The synonymous parallelism, which repeats the sense of a former clause in different words, is considered as one kind of epiphonema by Demetrius Phalereus, and is placed by him among the embellishments of style. He gives this instance:

Οἶαν τὰν ὑάκινθον ἐν ἔρεσι ποιμένες ἄνδρες

Ποσὶ κατασεῖβῃσι,—χαμαὶ δέ τε πόρφυρον ἄνθος.

As when a mountain hyacinth the shepherds

Tread under foot,—and to the ground incline

The purple flower.

The part which follows the line is superadded, according to this * rhetorician, for the purpose of giving ornament and beauty to the sentence. And, to abate the fastidiousness of some critics with respect to the Hebrew style of poetry, I shall produce a few similar instances, among many which occur in the Eneid itself.

Tum vero omne mihi visum est considerare in ignes
Ilium,—et ex imo verti Neptunia Troja.

Trojaque nunc stares—Priamique arx alta maneres.

Apparet domus intus—et atria longa patefcunt.

Venit summa dies—et ineluctabile tempus.

Sed si tantus amor casus cognoscere nostros——

Et breviter Trojæ supremum audire laborem.

Vulnus alit venis—et cæco carpitur igni.

Nay, there are examples in Virgil resembling the most pleonastic parts of the Hebrew poetry.

Quantum illi nocuere græges,—durique venenum
Dentis,—et admorso signata in stirpe cicatrix. Georg. ii. 377.

Postquam res Asiæ,—Priamique evertere gentem
Immeritam visum superis,—ceciditque superbum
Ilium,—et omnis humo fumat Neptunia Troja.

But synonymous parallel hemistichs are most beautiful, when a literal clause is succeeded by a figurative one. As:

Thou hast shewed thy people hard things:

Thou hast made us to drink the wine of astonishment. Ps. lx. 3.

Thou

* P. 78. §. 106. ed. Glasg.

Thou hast set our iniquities before thee;

Our * secret *sins* in the light of thy countenance. Ps. xc. 8.

With shouting in the day of battle;

With a whirlwind in the day of tempest. Amos. i. 14.

Instances of this kind occur also in the classical writers. As:

Ære ciere viros—Martemque accendere cantu. Æn. vi.

Defendit numerus—junctæque umbone phalanges. Juv. ii. 46.

BUT though I consider the hypothesis, of dividing the prophetical books into hemistichs, as founded on analogy, and as very ingenious and probable; yet, from our imperfect acquaintance with the subject, doubts must always remain, not only as to the division of particular lines which appear to have a poetical cast, but as to passages of some length whether they resolve themselves into measure or not. To us it often appears mere matter of taste, whether five Hebrew words constitute two lines or one. Thus,

“ Blow ye the trumpet in Gibeah, *and* the cornet in Ramah,”
may perhaps admit of another distribution:

“ Blow ye the trumpet in Gibeah,

“ *And* the cornet in Ramah.” Hos. v. 8.

And Bishop Lowth thinks that the prophet Haggai is wholly † prosaic: but, before this authority was observed, the following translation had been formed on the conjecture that great part of this book admitted of a metrical division.

I HAVE enjoyed the advantage of some particular assistances, in addition to those which the press affords. The notes ascribed to Dr. Durell were formerly communicated to me by my late pious, benevolent,

* 46 MSS. and three ed. read plurally *abscondita nostra*, inserting the *h* before the affix *נ*.

† Omnino prosaicus: Præl. Hebr. xxi. p. 282. ed. 2. 8vo.

nevolent, and learned friend, with his permission to transcribe any part of them. The Legatee of the late Doctor Wheeler, in whose premature death the learned world sustained a great loss, furnished me with his translations of Hosea to c. x. 5; of all Micah, with a rough copy of it to c. ii. 10; of all Nahum, with an improved transcript to c. ii. 2; of Zephaniah c. i. to v. 14; and of all Habakkuk, with a less correct duplicate. The lines are metrically divided, and very rarely differ in their pauses from those which follow: but the death of this very superior scholar and orientalist has deprived us of his remarks. The present Archbishop of Canterbury has favoured me in the most friendly manner with the use of Archbishop Secker's notes on the books which I have attempted to illustrate: and I am much indebted to the learned Mr. Woide of the British Museum, not only for copying these notes, but for furnishing me with some of Professor Michaelis's observations from his *Bibliotheca Hebræa*, and with collations of a Coptic * version made in the second century, and of MS. Pachom. as far as my subject required them. The public has also the benefit of a curious communication on Haggai ii. 6—9 from Doctor Heberden; who is no less eminent for his literary than for his medical abilities, and no less a patron than a judge of learning.

ONE design of engaging in the present arduous province was to commend, and, in a small degree, to facilitate, an improved English version of the scriptures; than which nothing could be more beneficial to the cause of religion, or more honourable to the reign and age in which it was patronised and executed. The reasons for its expediency are, the mistakes imperfections and many invincible obscurities of our present version; the accession of various helps since the execution of that

* See Bishop Lowth's preface to Isaiah p. lxxvii.

that work ; the advanced state of learning ; and our emancipation from slavery to the Masoretic points, and to the Hebrew text as absolutely uncorrupt.

I SHALL subjoin some rules for the conduct of such a work ; which are submitted to the learned with much deference, and that the wisdom of many may correct the imperfect ideas of an individual. It is expedient that, in the first place, a previous plan for an uniform translation should be deliberately adjusted. A committee of learned men should then be appointed by proper authority ; who should invite every scholar to contribute his remarks ; who should have their respective parts assigned them ; and, after the performance of their allotted tasks, should amicably * unite in advancing the whole to its proper degree of perfection.

RULE I. The translator should express every word in the original by a literal rendering, where the English idiom admits of it ; and where not only purity, but perspicuity, and dignity, of expression can be preserved.

For thus the translator shews how he reads the original text : and not only the matter of the scriptures, but the peculiar turn of language in them, will be faithfully represented.

Isaiah lxiii. 13. we read :

מוליכם בתהמות כסם במדבר לא יכשלו of which the common English version is ; “ That led them through the deep, as an horse in “ the

* The Translators in King James’s time took an excellent way. That part of the bible was given to him who was most excellent in such a tongue,—and then they met together, and one read the translation, the rest holding in their hands some bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke ; if not, he read on. Selden iii. 2009.

“ the wilderness, *that* they should not stumble:” And Bishop
* Lowth’s;

“ Leading them through the abyfs, like a courfer in the plain,
“ without obftacle.”

As there is a participle, מוליך, in the Hebrew; *leading* is preferable to
that led: but לא יכשלו, “ *ut ne impingant*,” is not fo well rendered by
without obftacle. So in the three following paffages I prefer the literal
rendering:

“ For the Lord Jehovah is my helper:” Bp. Lowth. Ifai. l. 7.
literally, “ helpeth me.”

“ Who reverfeth the devices of the fages:” Bp. Lowth. Ifai. xlv. 25.
literally,

“ Who turneth wife *men* backward.” Engl. verf.

“ And Hezekiah was rejoiced at their arrival:”

Bp. Lowth. Ifai. xxxix. 2.
literally, “ because of them.” עליהם.

For this rule excludes,

1. Unneceffary paraphrafe. As,

“ I Jehovah am the author of all thefe things:”

Bp. Lowth. Ifai. xlv. 7.

“ do” Engl. verf. Hebr. עשה 4 MSS. faciens *sum*.

“ A God,

* This truly learned and ingenious Prelate has contributed more than any writer of the age
towards enabling us to understand the fenfe of the Hebrew fcriptures, to tafte their beauties, and
to reftore their integrity by the rules of found criticism. His exposition of Ifaiah is the beft com-
mentary extant on any part of the Old Testament. His tranflation represents the meaning of the
original with great judgement and learning. My objections lie, not againft his interpretations, but
only againft the mode of rendering which he has occasionally adopted: and I have freely ftated
them, becaufe I confider the fubject as an important one, and becaufe I feel the weight which a
name of fuch eminence carries with it.

“ A God, that uttereth truth, and granteth salvation :

Bp. Lowth. Ifai. xlv. 21 :

for,

“ A righteous God, and a Saviour.”

“ And mine arm shall dispense judgement to the peoples.”

Bp. Lowth. Ifai. li. 5.

“ shall judge” Engl. vers.

“ Then shall we be struck at once with admiration and terror :”

Ifai. xli. 23.

for,

“ That we may wonder and may fear together.”

In like manner the * learned Mr. Blayney has,

“ A seed of a genuine quality.” Jer. ii. 21.

“ a right seed.” Engl. vers.

“ who puttest the righteous to trial.” Jer. xx. 12.

“ that triest the righteous.” Engl. vers.

“ in an evil, and not in a friendly manner.” Jer. xxi. 10.

“ for evil, and not for good.” Engl. vers.

“ intentions of peace, and not of hurtful tendency.” Jer. xxix. 11.

“ thoughts of peace, and not of evil.” Engl. vers.

2. THE rule excludes defective translations.

The xxxvith chapter of Isaiah begins in Bishop Lowth's version, “ In the fourteenth year of King Hezekiah” &c. וְהָיָה “ Now it came to pass” being omitted. The Bishop also leaves לֵאמֹר “ saying” untranslated. C. xxxvi. 21.

3. THE

* See his elaborate and useful comment on Jeremiah. Quarto. Oxford. MDCCLXXXIV.

3. THE rule excludes ungrammatical forms of expression.

The English version is in general very accurate: but, Isai. xlv. 24, we find, "I am the Lord that maketh all *things*, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself:" for, make, stretch, spread. See Bp. Lowth's grammar. London. 2d. ed. p. 149. And, Matth. v. 23, we read, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee:" &c. for, remember.

4. THE rule excludes obscure renderings.

I speak rather of obscurities into which translators are apt to fall, than of those unpardonable ones which are owing to a departure from the rules of good writing.

RETAINING mere Hebraisms would be one source of obscurity. Thus Ainsworth renders Ps. xcv. 2, "Let us prevent his face with thanksgiving:" but we find in our English version, "Let us come before his presence" &c. Of this kind there are some instances in Mr. Blayney's translation. As Jer. xl. 4. "If it seem good unto thee to come with me to Babylon, come; and I will set mine eyes upon thee." "and I will look well unto thee." Engl. vers.

"Give thyself no rest, let not the daughter of thine eye stand still."

Lam. ii. 18.

"let not the apple of thine eye cease."

Engl. vers.

ANOTHER source of obscurity is, the use of such obsolete foreign and learned words or phrases as are for the most part unintelligible. An
authorised

authorised translation of the bible should be adapted to the capacity of common readers; and therefore this kind of diction should be avoided, except where the idea is of such a nature that it ought to be conveyed indirectly. Some passages in our version are now of so antiquated a turn, as not to be understood by the generality of scholars. As Judges ix. 53: "And a certain woman cast a piece of a millstone on Abimelech's head, and * all to brake his scull." That is, "utterly, altogether, brake: ותרע et fregit." And again, Ezek. xxx. 2. "Wo worth the day." That is, "befal." *Worth*, esse, fieri. Jun. יהוה ליום, "væ diei." It must always be remembered that Bishop Lowth's version is designed for the learned: in one for vulgar use *forec* for choice vine, *bades* for the grave, or pit, or place of the dead, *massin* for mixt provender, *ilex* for green oak, § *coune* for covered carriage &c. would be clearly inadmissible. In the New Testament, some Greek words are retained, as "phylacteries," Matth. xxiii. 5, which may be rendered "frontlets," or "scrolls;" and "anathema," 1 Cor. xvi. 22, to which I prefer "accursed."† There are three ways of proceeding as to Hebrew or Hebrew-Syriac words; admitting them into the text, and rendering them in the margin, as our translators do; rendering them in the text, as for "Maran atha," 1 Cor. xvi. 22, "Our Lord cometh;" or both retaining and rendering them in the text, as, "Maran atha, *that is to say, Our Lord cometh.*" I incline to recommend the last way.

IN their preface, our translators thus express themselves on this subject. "We have shunned the obscurity of the Papists, in their
d " *azymes,*

* All that he hytte he alto frapped. Archæol. v. 386. i. e. entirely brake in pieces.

§ A word formed from the Latin *covinus*, the root of which is *cavus*; and therefore corresponding to the Hebrew צב, *vehiculum cameratum, vel testudinatum.*

† Margin. a curse.

“ *azymes, tunike, rational, holocausts, prepuce, pasche*, and a number of
 “ such like, whereof their late translation is full, and that of purpose
 “ to darken the sense; that since they must needs translate the bible,
 “ yet by the language thereof it may be kept from being understood.
 “ But we desire that the scripture may speak like itself, as in the lan-
 “ guage of Canaan, that it may be understood even of the very
 “ vulgar.”

5. THE rule excludes debased and offensive terms or phrases.

Ezek. xvi. 43 we read, “ Because thou—hast fretted me in all these things.” The word is elsewhere rendered “ provoked.” Isaiah lxiv. 6, the English version has, “ And all our righteousnesses *are* as filthy rags:” which Bishop Lowth translates, “ like a rejected garment;” in more dignified language, as well as nearer to the original. But Isai. xxxvii. 4, the common translation “ Wherefore lift up thy
 “ prayer for the remnant that is left;” [Margin, found] has more exactness and dignity than, “ And do thou offer up thy prayer for
 “ the poor remains of the people.” Bp. Lowth. Matth. xvii. 15, Doctor Scott renders *κακῶς πάσχει* “ is grievously handled.” With respect to the other part of the rule, Doctor Delany, in his life of David, very properly proposes to translate such passages as occur 1 Kings xiv. 10, “ him that watereth against the wall.” And Mr. Blayney’s translation,

“ Jerusalem is become as one [rather, as a woman] set apart for
 unclean among them,” Lam. i. 17.
 is preferable to that of our English translators.

AN exception to this rule may be admitted, when an ancient custom cannot be expressed in a translation without perplexing common readers.

readers. Thus, though Jews in our Lord's time reclined at their meals, ἀνακλίνω and ἀνάκειμαι may be rendered *to sit down*, and not *to lie down*.

RULE II. Where the English idiom requires a paraphrase, it should be so formed as to comprehend the original word or phrase; and the supplemental part should stand in Italics: except where harshness of language arises from pursuing this method.

ISAIAH i. 4, Bishop Lowth's translation of נָחוּר אִתּוֹ is, "They are estranged from him, they have turned their back upon him." The vulgate and the lxx render more happily: abalienati sunt retrorsum: ἀπηλλοτριώθησαν εἰς τὰ ὀπίσω. Our translators have, "They are gone backward. Hebr. alienated, or separated." The root being נָחַר, as about forty MSS. and one edition * read נָחוּר, according to the rule we should translate, "They are estranged *from him, they have gone backward.*" So Luke ix. 53 may be rendered, "Because his face was *as though he was going to Jerusalem.*" Pf. cix. 4, our translators properly suggest an idea of the conciseness in the original, when they render, "But I *give myself unto prayer.*" But where the diction becomes inelegant from the observance of this rule, it may be neglected. Thus, Habakkuk i. 6, many may prefer,

"Who go over the breadth of the earth

"To possess dwelling places not their own;"

to

which belong not unto † them.

RULE III. Where a verbal translation cannot be thus interwoven, one equivalent to it, and which implies the reading in the original, should

* So Ezek. xiv. 5, twelve MSS. and two ed. read נָחוּר.

† Hebr. it.

should be substituted; and the idiom in the text should be literally rendered in the margin.

By observing the second and third rules, the genius of the original languages will be shewn; and the reader unskilled in them will be best enabled to interpret for himself.

Thus Bishop Lowth renders Isaiah v. 1,

“ My beloved had a vineyard

“ On a high and fruitful hill.”

“ In a very fruitful hill”

is the less exact version of our translators. Here the marginal rendering should be, *on a horn the son of oil*.

RULE IV. The same original word and its derivatives, according to the leading different senses, and also the same phrase, should be respectively translated by the same corresponding English word or phrase: except where a distinct representation of a general idea, or the nature of the English language, or the avoiding of an ambiguity, or harmony of sound, requires a different mode of expression.

IN their preface, we learn the sentiments of our translators on this subject; and, from their manner of stating them, may collect that a difference of opinion subsisted about it.

“ Another thing we think good to admonish thee of, gentle reader;
 “ that we have not tied ourselves to an uniformity of phrasing, or to
 “ an identity of words, as some peradventure would wish that we had
 “ done, because they observe that some learned men somewhere have
 “ been as exact as they could that way. Truly, that we might not
 “ vary

“ vary from the sense of that which we had translated before, if the
 “ word signified the same thing in both places, (for there be some words
 “ that be not of the same sense every where,) we were especially care-
 “ ful, and made a conscience, according to our duty. But that we
 “ should express the same notion in the same particular word; as for
 “ example, if we translate the Hebrew or Greek word once by *pur-*
 “ *pose* never to call it *intent*; or one where *journeying*, never *travelling*;
 “ if one where *think*, never *suppose*; if one where *pain*, never *ache*; if
 “ one where *joy*, never *gladness*, &c.; thus to mince the matter, we
 “ thought to favour more of curiosity than wisdom, and that it would
 “ rather breed scorn in the atheist than bring profit to the godly reader.
 “ For is the kingdom of God become words or syllables? Why should
 “ we be in bondage to them, if we may be free? use one precisely,
 “ when we may use another no less fit as commodiously?—We might
 “ also be charged by scoffers with some unequal dealing towards a great
 “ number of good English words.—Add hereunto that niceness in
 “ words was always accounted the next step to trifling; and so was to
 “ be curious about names too: also that we cannot follow a better pat-
 “ tern for elocution than God himself: therefore he using divers words
 “ in his holy writ and indifferently for one thing in nature, we, if we
 “ will not be superstitious, may use the same liberty in our English ver-
 “ sions out of Hebrew and Greek, for that copy or store that he hath
 “ given us.”

OTHER learned men have expressed themselves differently.

“ VETEREM interpretem Erasmus merito in eo reprehendit, quod
 “ unum idemque vocabulum sæpe diversis modis explicet. Atqui in
 “ eo

“ eo ipso quoties peccat? Leviculum hoc est, dices. Ego vero aliter
 “ censeo, nisi cum ita necesse est, in his quidem libris in quibus sæpe
 “ videas mirifica quædam arcana velut unius vocabuli involucris tegi:
 “ ut quo propius abest a Græcis et Hebræis Latina interpretatio, eo
 “ mihi quidem magis probanda videatur: ita tamen ut simplicitate illa
 “ sermonis servata, quæ in his spiritus sancti oraculis plane divina est et
 “ admirabilis, asperum illud et horridum scribendi genus vitetur.

“ VERBORUM proprietatem adeo studiose sum sectatus, ut etiam a syn-
 “ onymis, quoad ejus fieri potuit, libens abstinuerim. Singula Græca
 “ vocabula eodem ubique modo exprimere studui, nisi cum diversa fu-
 “ erit significatio, aut peculiaris aliqua ratio incidit: quam et ipse ple-
 “ rumque notavi.”

BEZA in his dedication of the New Testament to
 Queen Elizabeth. MDLXIII.

“ QUUM autem, sicut in Græco sermone una eademque vox retine-
 “ tur, in Latina quoque interpretatione servatur, ea certe in re multum
 “ consuli iis potissimum videtur, qui, cum Græcæ linguæ sint imperiti,
 “ Latino acquiescere sermoni necesse habent. Nam inde hoc saltem
 “ colligunt, uno eodemque vocabulo Græcum scriptorem uti, ideoque
 “ locum unum cum altero conferri debere.”

Henr. Stephani præf. ad Nov. Test. 12mo. MDLXXVI.

“ HERE at one view,” says Doctor Taylor in the preface to his con-
 cordance, “ those who shall undertake a new version will see under
 “ every word how variously it is rendered in the present version; and
 “ so may more easily and exactly judge how just those renderings are,
 “ and

“ and how far they may be reduced to one and the same rendering,
“ which is much to be preferred where the sense will bear it.”

A MORE scrupulous exactness may well be required in translating the scriptures, than in any other translation: and unlearned readers should not be deceived, by the needless use of synonymous terms, in their comparison of passages which appear to be parallel, and in their notions about the extent of the original languages and the copiousness of a writer's style. It may also be shewn that not only the sense, but the beauty and force, of many passages depend on a version not deviating from uniformity without a decisive reason.

I therefore propose,

1. THAT translators should previously agree on the rendering of certain words and phrases. For instance, that יהוה should always be rendered by “Jehovah,” and יהוה צבאות by “Jehovah *God* of hosts.”

2. THAT it should be considered, by the help of concordances, whether the same word can always be rendered in the same manner; and that, when an English word suits every place, it should be invariably used. Our translators often vary their terms, not only unnecessarily, but so as to mislead the reader. Κρατιστός, which occurs four times, is twice rendered “most excellent,” and twice “most noble.” Πατριὰ, which occurs thrice, is rendered by “family, lineage, and kindred.” Ἀναστατόω, which occurs thrice, is rendered by “to turn upside down,” “to make an uproar,” and “to trouble.” Within the compass of two verses, ἀρχιτρίκλινος is rendered “governour of the feast,” and “ruler of the feast:” John ii. 8, 9: μαρτυρεῖν, “to testify,” and “to
bear

bear witness:" ib. xv. 26, 27: and διαιρέσεις, "diversities," and "differences:" 1 Cor. xii. 4, 5. Even in the same verse we find μένω translated by "abide," and "tarry:" Luke xxiv. 29: ἐλέω by "to have compassion," and "to have pity:" Matth. xviii. 33: and αἰώνιος by "everlasting," and "eternal:" Matth. xxv. 46.

3. THAT, if the original word cannot always admit of the same rendering, of which there are many examples, the different renderings may be reduced to as few as possible, and those the fittest which the language affords.

4. THAT different words, which have the same sense or nearly the same, should be distinguished in translating them, when the English tongue furnishes distinct and proper terms. As ἐκπλήσσομαι "I am amazed," θαμβέομαι "I am astonished," ἐκθαμβέομαι "I am greatly astonished:" ἀσθενής "sick," ἄρρωστος "diseased;" μαλακία "infirmity," νόσος and νόσημα "disease:" πολύτιμος "very costly," πολυτελής "very precious," βαρύτιμος "of great price." Minute differences in words should be observed by accurate translators. Thus Matth. xxvii. 46, Mark xv. 34, ἀνεβόησε and ἐβόησε are rendered "cried:" but the former word should be rendered "cried out."

5. THAT parallel passages should be rendered in the same words. But ὑπὲρ is differently rendered Mark ix. 40, Luke ix. 50. "He, that is not against us, is on our part." "He, that is not against us, is for us." Matth. xxvi. 41 and Mark xiv. 38 exactly correspond in the original, but differ in our translation. "Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak." "Watch

“Watch ye and pray, lest ye enter into temptation: the spirit truly *is* ready, but the flesh *is* weak.”

It is observed in the rule that sometimes the English language requires a different translation of the same original word. Thus, when *בהמה* is opposed to man, it must be rendered *beast*: as, “I will cut off man and beast.” Ezek. xiv. 13. But when it is opposed to wild beasts, it must be rendered *cattle*: as Gen. i. 25. Joel i. 18.

AMBIGUITY is avoided Amos iii. 6.

Shall there be evil in a city,
And Jehovah hath not * inflicted it?

Where, if the word *done* had been used, God might seem represented as the author of moral evil, instead of judicial calamities.

It is also proper to depart sometimes from the strictness of this rule for the sake of the ear: as Hof. ii. 9: where our translators use *recover*, *cover*, and *discover*, in three lines.

As the Hebrew *vau*, in the sense of *and*, occurs perpetually, and not seldom at the beginning of many clauses together; as Am. viii. 10, Hof. ii. 19—23, Zech. ix. 3—8; it is often proper to translate it by *Now*, *so*, *then* &c. and many may think that the same precise rendering is unnecessary, as to some other words which are frequently repeated, and which are not the object of criticism: as, that ἀπερχεσθαι may be indiscriminately rendered by “to depart” and “to go away,” ἐξέρχεσθαι by “to depart” and “to go out.” &c.

e

THAT

* Hebr. *done*.

THAT many passages of scripture would be placed in a striking light by uniformity of rendering, may appear from the following examples. Isaiah xxxvii. 3: "This day is a day of trouble, and of rebuke, ותוכיח, and of blasphemy:" "This day is a day of trouble, and of rebuke, and of contumely." Bishop Lowth. It follows, v. 4: "It may be the Lord thy God—will reprove, תוכיח, [refute, Bishop Lowth] the words which the Lord thy God hath heard." As the verb in v. 4 alludes to the noun in v. 3, the corresponding terms *reproof* and *reprove* are necessary to convey the sense and force of the passage. Rabshakeh has uttered words of *reproof* against Judah: it may be that God will *reprove* the words of the Assyrian. So Matth. v. 15, 16. "And it shineth, λάμπει, [not, and it giveth light] unto all that are in the house. Let your light so shine" &c. λαμψάτω. Rom. i. 19. "Because that which may be known of God is manifest, φανερόν, in them; [rather, among them] for God hath shewed it, ἐφάνερωσε [rather, manifested it] unto them." Rom. xv. 4, 5. "For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort, τῆς παρακλήσεως, of the scriptures might have hope. Now the God of patience and consolation, τῆς παρακλήσεως, [rather, comfort] grant you to be like-minded &c." And again ib. v. 12, 13.—"In him shall the Gentiles trust, ἐλπιδέσιν, [rather, hope.] Now the God of hope, τῆς ἐλπίδος, fill you with all joy." &c. The beauty of St. Paul's manner is lost in the common rendering.

RULE V. The collocation of the words should never be harsh, and unsuited to an English ear. An inverted structure may often be used in imitation of the original, or merely for the sake of rhythm in the sentence: but this should be determined by what is
easy

easy and harmonious in the English language; and not by the order of the words in the original, where this produces a forced arrangement, or one more adapted to the licence of poetry than to prose.

I CANNOT therefore recommend to the imitation of future translators the manner of placing words which Bishop Lowth occasionally uses. As, "Wherefore my bowels for Moab like a harp shall found."

Isai. xvi. 11.

"In Jehovah shall be justified, and make their boast, all the seed of Israel." C. xlv. 25.

But I approve of such a structure as,

"To the fatherless they administer not justice:" C. i. 23.

"And the reproach of thy widowhood thou shalt remember no more." C. liv. 4.

Though I think that the former line may be better rendered according to Rule I,

"The fatherless they judge not."

IN Mr. Blayney's translation we find frequent instances of a good structure, by judiciously adhering to the Hebrew turn of the sentence: As,

"And mine heritage ye made an abomination." Jer. ii. 7.

"And the sword and famine shall we not see." Jer. v. 11.

OUR translators also sometimes give a pleasing turn to their clauses by conformity to the order of the words in the original.

As, "Surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you." Ezek. xx. 33.

“ And with their idols have they committed adultery.” Ib. c. xxiii. 37. But they are by no means strict observers of this method: for in the next verse to the passage last quoted they render, “ And have profaned “ my sabbaths;” whereas the order in the Hebrew is, “ And my sabbaths have they profaned.” They also make use of inversions which are not found in the Hebrew: as, “ And out of their hand I “ will not deliver *them* :” where the original is, “ And I will not deliver *them* out of their hand.” Zech. xi. 6.

RULE VI. The simple and ancient turn of the present version should be retained.

SWIFT was an admirer of simplicity, and is an example of it. He thinks it “ one of the greatest perfections in any language;” and “ the many beautiful passages in the Old and New Testament he takes to be owing to the simplicity that runs through the whole.” Letter to Lord Oxford.

THIS simplicity arises, in a great measure, from the preference of pure English words to foreign ones. Thus our translators use *keep back* for *suppress*, *call upon* for *invoke*, *put under* for *submit*, *bow down* for *incline*, *lift up* for *exalt*, *stretch out* for *extend*, *cry out* for *exclaim*, *put away* for *divorce*, *put asunder* for *separate*, *cut off* for *reject*, *let go* for *dismiss*, *fall away* for *desert*, &c. &c. They are even so fond of these Anglicisms, that they often prefer them to single English words: as in the use of *turn back* for *return*, *go away* for *depart*, *let go* for *release* &c. In this they are generally to be imitated.

BUT

BUT when a latinized word expresses the precise idea of the original, which a term purely English cannot reach, it may be questioned whether propriety should be sacrificed to simplicity. Thus the word *exult* signifies *to shew joy by outward gestures, tripudiis et volutationibus*: see Cast. lex: and I am therefore disposed to render it always by *exult*.

AGAIN: this manner of expression should, I think, be rejected when it degenerates into familiar idiom: as, *hold thy tongue* for *be silent*, *we cannot tell* for *we know not*, *to take in hand* for *to undertake*, *to be at hand* for *to draw nigh* or *to approach*, *to cast in one's teeth* for *to reproach* or *revile*, &c. One reason for the disuse of such phrases is, that a translation of the bible should be a classical book to a foreigner, who would be perplexed by such language.

1. THE rule therefore excludes such words as *dilate*, *vindicator*, *fabricator*, *inanity*, *rectitude*, &c. See Bishop Lowth's *Isaiah*. And Mr. Blayney has *devolve*, *revolve*, *relinquish*, *convoke*, *deposit*, *libations*, *machinations*, &c.

2. IT also excludes modern terms and phrases, and the pomp and elegance of modernized diction.

A FEW examples will shew how much the admission of these would lessen the gravity and majesty so well supported in the received translation. Doctor Priestley has *customhouse* for *receipt of custom*. Engl. harmony. Doddridge renders Mark vi. 21: "And a convenient day happened

happened when Herod on his birthday made a supper for his lords, and chief officers, and *other persons of distinguished rank* in Galilee." Bishop Lowth has "*envoy, negotiator, plebeians*;" "your * soul shall feast itself with *the richest delicacies*;" "† *in suppliant guise address thee*;" "‡ *disparting rills*;" "§ whose antiquity is of the *earliest date*." &c. In Mr. Blayney's Jeremiah we find "the *privy council* of Jehovah;" "the *environs* of Jerusalem;" "the *manufacture* of the potter;" "¶ and the captain of the guards gave him provisions, and a *gratuity*, and dismissed him;" "†† *cause cavalry to come up*;" "‡‡ his haughtiness is exceedingly *supereminent*;"

—" §§ they have sinned against Jehovah,
The *legitimate* fold and *recourse* of their fathers." &c.

3. THE rule supposes that the old inflections should be retained, and the use of the subjunctive mood after certain particles.

4. IT also supposes that such Hebraisms should be retained as the English language easily admits, or to which an English ear is now accustomed. Of this kind are, *the throne of his glory*; *labour of love*; As for *Ephraim*, *their glory shall flee away as a bird*: which form resembles Sallust's *Plebs urbana*, *ea vero præceps erat*; and that common Atticism, *Urbem quam statuo, vestra est*. "The Hebrew idioms run into
" the English tongue with a particular grace and beauty. Our lan-
" guage

* Is. lv. 2.	† xlv. 14.	‡ xxx. 25.	§ xxiii. 7.
** Jer. xl. 5.	†† li. 27.	‡‡ xlviii. 29.	§§ l. 7.

“ guage has received innumerable elegancies and improvements from
 “ that infusion of Hebraisms which are derived to it out of the poetical
 “ passages in holy writ. They give a force and energy to our expres-
 “ sions, warm and animate our language, and convey our thoughts in
 “ more ardent and intense phrases than are to be met with in our own
 “ tongue. There is something so pathetic in this kind of diction, that
 “ it often sets the mind in a flame, and makes our heart burn within
 “ us.” &c. Addison. Spect. N. 405.

RULE VII. The old ecclesiastical terms should be continued: as
grace, elect, predestinated, &c.

“ WE have avoided the scrupulosity of the Puritans, who leave
 “ the old ecclesiastical words and betake them to other; as
 “ when they put *washing* for *baptism*, and *congregation* instead of
 “ *church*.”

Pref. to the English translation.

SUCH words are now part of our theological language; and ex-
 planations of them perpetually occur.

RULE VIII. Metaphors are, in general, to be retained; and the
 substitution, or unnecessary introduction, of new ones should be
 avoided.

IF the original metaphor cannot be transfused, it should be
 rendered in the margin. The genius of a language, and the na-
 ture and customs of a country, will often appear by observing
 this rule.

Bishop

Bishop Lowth renders Ifai. xliv. 8,

“ Is there a God beside me ?

“ Yea, there is no other sure protector ; I know not any.”

“ Yea, *there is* no * God ;” &c. English version.

I prefer rendering,

“ Yea, *there is* no rock ; I know not *any*.” See Pf. xviii. 2, 46.

Again : the Bishop renders c. xlii. 22,

“ And are plunged in dark dungeons.”

Hebr. hidden

RULE IX. Proper names should remain as they are now written.

So little depends on their orthography in a translation, and they are now so familiarized to the ear, that to alter them may perplex or offend some and cannot benefit any.

THIS rule was among King James's instructions to our translators. “ The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, according as they are vulgarly used.” Lewis. 2d. ed. p. 317.

Bishop Lowth writes *Tsoar* for *Zoar*, *Botrab* for *Bozrah*, *Retzin* for *Rexin*, and *Amots* for *Amos* : &c. Mr. Blayney also has *Jabetz*, *Jabatza*, &c.

It is material that the names of the same persons should be written in the New Testament as they occur in the Old : and that we should
read

* Marg. Hebr. rock.

read Elijah, Elifha, Ifaiah, Noah, Haran, Joshua, &c. for Elias, Elifeus, Efaias, Noe, Charran, Jesus, Hebr. iv. 8. &c.

RULE X. The best-known geographical terms should be inserted in the text, and the original ones should stand in the margin. As *Syria*, marg. *Aram*: *Ethiopia*, marg. *Cush*. &c.

RULE XI. The language, sense, and punctuation, of our present version should be retained; unless when a sufficient reason can be assigned for departing from them.

RULE XII. The critical sense of passages should be considered; and not the opinions of any denomination of Christians whatever.

THE translators should be philologists, and not controversialists.

RULE XIII. Passages which are allowed to be marginal glosses, or about the authenticity of which critics have reason to be doubtful, should be placed in the text between brackets.

RULE XIV. In the best editions of the bible, the poetical parts should be divided into lines answering to the metre of the original.

THE common editions would be made too expensive by such a distribution, which would occupy a large space: but this inconvenience may be avoided by placing each hemistich between inverted commas, or by any other proper mark of distinction for the pause.

Dr. Kennicott's words on this subject are: " Si universa in Bib-
 " liis Hebræis carmina, more poetico, lineis brevibus, et plerumque
 " fere æqualibus (saltem ubi non fuerint corruptæ) nunc demum
 " imprimerentur; mirum quantum elucesceret statim sacri poetæ
 " mens, idque in mille locis; ubi sub usitata prosæ forma difficilli-
 " mum est ullam, saltem veram, expiscari sententiam." Præf. ad
 Vet. Test. Hebr. §. xx.

Thus Gen. iv. 23 should be pointed as follows:

" And Lamech said unto his wives:
 " Adah and Zillah, hear my voice;
 " Ye wives of Lamech, hearken unto my speech."

And Isai. liii. 2:

" He hath no form nor comeliness, that we should regard him;
 " Nor appearance, that we should desire him."

See Præl. Hebr.

RULE XV. Of dark passages, which exhibit no meaning as they stand in our present version, an intelligible rendering should be made on the principles of sound criticism.

" THERE is scope enough for—the improvement of sacred litera-
 " ture: especially if proper hands were employed in doing the same
 " good office for the Hebrew bible as hath been done for the Greek
 " Testament; I mean, in mending the text a little, by consulting
 " the most ancient manuscripts and versions." Taylor pref. to
 Hebr. conc. Sect. iv. " If the translation should sometimes appear
 " to be merely conjectural, I desire the reader to consider the
 " exigence

“ exigence of the case ; and to judge, whether it is not better,
 “ in a very obscure and doubtful passage, to give something
 “ probable by way of supplement to the author’s sense apparently
 “ defective, than either to leave a blank in the translation, or to
 “ give a merely verbal rendering, which would be altogether
 “ unintelligible.”

Bishop Lowth prel. diff. to Isai. p. lxxiii :
 where see p. xxxix. xl.

AND the same excellent critic, after making a conjectural emen-
 dation of Isai. lxiv. 5, adds : “ This, it may be said, is imposing
 “ your sense upon the Prophet. It may be so : for perhaps these
 “ may not be the very words of the Prophet : but however it is bet-
 “ ter than to impose upon him what makes no sense at all ; as they
 “ generally do, who pretend to render such corrupt passages.”

“ It is manifest,” says * Professor J. D. Michaelis, “ that in
 “ some of the Minor Prophets the text has been sent down to us in
 “ very faulty copies ; so very faulty, that the true reading of several
 “ passages is wanting in all the MSS. and ancient versions, and that
 “ conjectural criticism is necessary.”

EMENDATIONS founded on external authority will of course be pre-
 ferred ; and, when there is a choice of them, that particular one which
 furnishes the best sense, and most resembles the present text. When
 outward helps fail, recourse can only be had to the exigence of the
 place.

* Bibl. Orient. et Exeget. Part xxi. Communicated by Mr. Woide.

IN printing the best edition of a new version, I propose that the references to parallel places should be retained ; that supplemental words should be distinguished by Italics ; that different interpretations of obscure places should occasionally be given in the margin ; that the paragraphs should be accurately divided according to the sense, and should consist of larger ones marked ¶, and of smaller marked ¶ ; that the contents, briefly comprehending the critical sense of the writer, should be prefixed to each larger paragraph ; that the chapters should be distinguished in the margin, and the verses, either in the margin, or by a small numerical figure over the line, as in the Louvre edition of the Greek Testament ; that there should be different marks for various readings adopted in the translation, denoting (1.) whether they are founded on the ancient versions and paraphrases, (2.) on MSS. including the Samaritan, or (3.) on both these authorities, or (4.) only on conjecture ; and that a large explanatory index of difficult terms throughout their several classes should be subjoined, together with an accented table of proper names, and also a table of the sacred books in their chronological order ; according to which order it is my opinion that they should be read in churches.

I TRUST that these rules have obviated some objections to the proposed undertaking : as, according to them, a new version would be as simple natural and majestic, as beautiful affecting and sublime, as that in present use ; with the additional recommendation of being more pure exact and intelligible. It is true that nothing of this kind can be undertaken without temporary offence to the prejudiced and ignorant. But the opinion of these will soon be outweighed by the judgement of the reasonable and well informed. The real question amounts to

to this ; whether we shall supply Christian readers and Christian congregations with new means of instruction and pleasure, by enabling them to understand their bible better : and let all who can promote a work of such moment consider this question with due seriousness and attention.

The

P. xv. last line. After Dr. Durell add, Principal of Hertford College in the University of Oxford.
P. xvi. l. 2. After Dr. Wheeler add, Canon of Christchurch, and Regius Professor of Divinity in the University of Oxford.

The MINOR PROPHETS in their supposed order of time,
according to the dates of reigns in BLAIR'S TABLES.

	Before Christ.	Kings of Judah.	Kings of Israel.	Page.
JONAH	Between 823 and 783.		Jeroboam II. 2 Kings xiv. 25.	1—8
AMOS	Between 823 and 758.	Uzziah C. i. 1.	Jeroboam II. C. i. 1.	9—38
HOSEA	Between 809 and 698.	Uzziah, Jotham, Ahaz, and Heze- kiah. C. i. 1. But very early in He- zekiah's reign.	Jeroboam II. C. i. 1.	39—81
MICAH	Between 757 and 698.	Jotham, Ahaz, and Hezekiah. C. i. 1. But early in He- zekiah's reign.		82—104
NAHUM	Probably between 720 and 698.	Probably towards the close of Hezekiah's reign.		105—117
JOEL	Probably between 697 and 660.	Probably in the reign of Manasseh.		118—132
ZEPHANIAH	Between 640 and 609.	In the reign of Jo- siah. C. i. 1.		133—144
HABAKKUK	Probably between 606 and 598.	Probably in the reign of Jehoiakim.		145—159
OBADIAH	Soon after 587.	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.		160—164
HAGGAI	About 520.	After the return from Babylon.		165—173
ZECHARIAH	From 520 to 518.			174—215
MALACHI	About 436.			216—227

THE BOOK OF JONAH.

C. I.

¹ NOW THE WORD of Jehovah came unto Jonah *the son*
² of Amittai, saying; Arise, go to Nineveh, that great city, and
cry against her: for their wickedness is come up before me.

³ BUT Jonah rose up to flee unto Tarshish from the presence of
Jehovah: and he went down to Joppa, and found a ship going to
Tarshish, and paid the fare thereof, and went down into it, to go
with them unto Tarshish from the presence of Jehovah.

⁴ AND Jehovah sent * forth a great wind upon the sea; and
there was a great tempest in the sea: and it was † thought
that

* Hebr. *cast*

forth.

† Hebr. *was*

thought to be

broken.

1. Jonah] He was of Gath-hepher in the tribe
of Zebulon, a part of Lower Galilee. Josh. xix.
13. He prophesied in the reign of Jeroboam the
Second, king of Israel; who began to reign 823
years before Christ, and reigned in Samaria 41
years. See 2 Kings xiv. 23—25.

2. Nineveh] The capital of the Assyrian em-
pire. See the notes c. iii. 3. iv. 11: and on
Nahum; c. i. 1. iii. 18.

—cry] Proclaim as a prophet.

—against her] Or, concerning her. Noldius,
§. 10.

—for their wickedness] Or, that their wicked-
ness, &c. Nold. §. 20.

3. —to flee] Jonah might consider this mission
as an uncommon, unprofitable, and dangerous
one. He certainly thought that his veracity as a
prophet would be affected by God's merciful
change of purpose. c. iv. 2. This and other
parts of his conduct deserve censure. But men
endued with extraordinary gifts of the Spirit, and
made the instruments of declaring God's will to

mankind, have occasionally been subject to great
human infirmities, and have even contracted
great guilt. See 1 Kings xiii. 18, 20. Matth.
vii. 22. Acts xv. 39. 1 Cor. xiii. 2. Gal. ii. 11.

Tarshish] Bochart says that there were two
places of this name; one, Tartessus in Spain,
which Stephanus de Urbibus places near the
pillars of Hercules; the other in the Indian
ocean, near Ophir or Taprobana, which island
is usually thought to be the modern Ceylon.
To this latter men sailed from Ezion-geber on
the Red Sea. 2 Chron. xx. 36, 37. Geogr. l. iii.
c. vii. p. 171. ed. Lugd. Bat. fol. 1707. Cocceius
and Taylor (see רשש in each) think that Tarshish
may denote a distant country, whether to the
east or to the west; like our *Indies*. Some derive
it from תור *to view*, and שש *to delight*: and
thus it may signify a country abounding with
desirable productions.

4. —thought] Houbigant supposes, that the
original word should be written at length,
חשובה: *putabatur fractum iri.*

B

5 that the ship would be broken *in pieces*. Then the mariners were afraid, and cried every man unto his God. And they cast forth the things which *were* in the ship into the sea, to be lightened of them.

BUT Jonah was gone down to the sides of the hold; and lay, and was in a sound sleep. And the ship-master came near unto him, and said unto him, What || meanest thou, O sleeper? arise, call unto thy God: perhaps God will think upon us, that we perish not.

|| Hebr. *What to thee.*

* Hebr. *every man to his neighbour.*

7 AND they said one * to another, Come and let us cast lots; that we may know for whose cause this evil *bath happened* unto us. And they cast lots; and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for what cause this evil *bath happened* unto us. What is thy business? and whence comest thou? what is thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear Jehovah
10 the God of heaven, who made the sea and the dry *land*. Then were the men † exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he ‡ fled from the presence of Jehovah: for he had told them. And they said unto him, What shall we do unto thee, that the sea may be § calm unto us? For the sea || grew more and more tempestuous.

† Hebr. *feared with great fear.*

‡ Hebr. *was flying.*

§ Hebr. *may rest from upon us.*

|| Hebr. *went and was tempestuous.*

And

5. —to be lightened] So Houbigant: לְהַקֵּל: and V. ó. render the word passively.

—of the hold] The *covered* part of the ship.

6. —ship-master] The Hebrew may be rendered, “the chief *man*, even the pilot:” or, “the chief of the crew:” which latter is the rendering of Syr. and Chald.

8. —for what cause] מַה is most naturally understood of things, Gen. xxxiii. 8. Judg. xiii. 17. 1 Sam. xviii. 18. Mic. i. 5. See Nold. §. 5. note. See also Buxtorf's thes. gramm. p. 392.

—comest thou] In the original the verb is future: which tense has often the force of the present.

9. —an Hebrew] ó. Arab. render “a servant of Jehovah:” because they read עֶבֶר, contractedly for יְהוּדָה. See Lud. Cappell. comm. p. 19. fol. Amst. and Dr. Kennicott's dissert. gen. §. 25, subjoined to his Hebrew bible.

10. —fled] ἤν φεύγων. ó. and 13 MSS. and one printed edition, in Dr. Kennicott's bible, read בִּרְחָה.

11. What shall we do] Moerlius quotes the following passage from Orpheus's Argonautics.

Πολλὰ δὲ μερμήριζον ἐνὶ φρεσὶ πειναλῆμιοι,
ἥ μιν ἀποφθίσωσι, καὶ ἰχθύσι κύμα βάλωσι
Αἰνολέχῃ Μήδειαν, ἀποστέψωσι δ' Ἑρινύν.

And much they doubted in their prudent minds, Whether to kill, and cast a prey to fishes, Wretched Medea, and avert their fate.

v. 1168.

—grew more and more tempestuous] That this is the true rendering, see Taylor's conc. root 450; n. 27, 32. The Syriac version makes the words part of the address to Jonah: “quoniam mare ecce it et turbat se contra nos: for the sea groweth more and more tempestuous.” Many MSS. and some editions, ascertain the participial form by reading וְסוּעַר.

- 12 And he said unto them, Take me up, and cast me forth into the
 sea; and the sea * shall be calm unto you: for I know that * Hebr. *shall rest*
 13 because of me this great tempest *is* upon you. Nevertheless the from upon you.
 men rowed † hard to bring back *the ship* unto the dry land: but † Hebr. *digged*.
 they could not; for the sea ‡ grew more and more tempestuous ‡ Hebr. *went and*
 14 upon them. And they cried unto Jehovah, and said; We was tempestuous.
 beseech thee, O Jehovah, let us not perish, we pray thee, for
 the life of this man; and lay not upon us innocent blood: for
 15 thou, O Jehovah, hast done as it hath pleased thee. And they
 took up Jonah, and cast him forth into the sea: and the sea
 16 || ceased from its raging. And the men feared Jehovah § greatly; || Hebr. *stood*.
 and * offered a sacrifice unto Jehovah, and † made vows. § Hebr. *with*
 17 Now Jehovah prepared a great fish to swallow up Jonah: and * Hebr. *sacri-*
 Jonah was in the ‡ belly of the fish three days and three nights. ficed.
 † Hebr. *vowed*.
 ‡ Hebr. *bowels*.

C. II.

12. —cast me forth] Many MSS. and some ed. read וְהַמַּיִם יִנְחָמוּ; and v. 15, וַיִּשְׁלַח. The points have often excluded the formative letters; which ought to be restored in a correct edition of the text.

13. —rowed hard] The word signifies literally *to dig*. Vulg. and Chald. agree with our English translators in understanding it metaphorically of *rowing*. But ṣ. Arab. Syr. render it, *endeavoured, strove*.

—to bring back] Arab. adds the pronoun *it*, with our version.

14. We beseech thee] Here, and c. iv. 2, many MSS. read נִנְחָם.

—innocent blood] Punish us not as murderers of an innocent man: for we judge from the whole transaction that we are conforming ourselves to thy will.

15. —raging] Nec horret iratum mare. Hor.

17. —a great fish] We have but an imperfect acquaintance with the natural history of fishes. However, it is a well attested fact, that sharks grow to a size capable of swallowing and containing a man. See Boch. Hieroz. p. ii. 743.

The miracle of preserving Jonah served to spread the knowledge of Jehovah. The whole transaction had this tendency: c. i. 16: and it also taught Jonah, and in him the whole prophetic order, God's power and determination to enforce his commands. It is probable that Jonah was the most ancient of those whom the Jews call the later prophets; a constant succession of whom seems to have been sent from the time of Jonah, that they might solemnly admonish the kingdoms of Israel and Judah, while their destruction by the Assyrians and Babylonians impended over them.

—three days and three nights] This would be true, if understood of one complete day, and a small part of two other days.

The precise time was thus determined, to prefigure the period of our Lord's continuance in the grave. Matth. xii. 40. As Christ was *the end of the law*, Rom. x. 4, those who understand the genius of the eastern nations will easily admit that some actions and events under the Mosaic dispensation might be purposely modified to foreshadow parts of the Messiah's history.

C. II.

- § Hebr. *bowels*. 1 THEN Jonah prayed unto Jehovah his God from the § belly of
the fish, and said:
- 2 I CALLED by reason of my distress
Unto Jehovah, and he hath heard me:
Out of the belly of the grave I cried; *and* thou hast heard my
voice.
- * Hebr. *seas*. 3 Thou hast cast me *into* the deep, in the heart of the sea *;
And the flood compasseth me about:
- † Hebr. *breakers*. All thy † billows and thy waves have passed over me.
- 4 And I said, I am driven out from before thine eyes:
Yet shall I again see thine ‡ holy temple.
- ‡ Hebr. *the temple of thine holiness*. So v. 7. 5 The waters have furrounded me to *the peril of my* life;
The deep compasseth me about:
Sea-weeds are bound about mine head:
- * Heb. *cuttings off*. 6 I have gone down to the * bottoms of the mountains:
The bars of the || earth *are* about me for ever.
- || Hebr. *The earth, her bars*. But thou wilt bring up my life from destruction, O Jehovah
my God.
- 7 When my soul fainted within me,
I remembered Jehovah:
And my prayer came unto thee,
Unto thine holy temple.
- § Hebr. *vanities of falsehood*. 8 They that serve false § vanities forsake *the source of* their mercy.
- 9 But I will sacrifice unto thee with the voice of thanksgiving:
That

2. —and he hath heard me] He thanks God that, in consequence of his prayer, his life is wonderfully preserved.

3. All thy billows, &c.] This line occurs ps. xlii. 8.

4. And I said, &c.] At first I despaired of life; but now I know, by a prophetic impulse, that I shall be preserved. Compare ps. xxxi. 23.

“And I said in mine haste,

I am cut off from before thine eyes.”

5. —to *the peril of my* life] See Ps. lxix.

2. He again represents his desponding language, to the second line of v. 6.

6. The bars of the earth] The strong and firm lower parts of the earth are about me, to the destruction of my life.

But thou, &c.] He returns to the language of security and thanksgiving; as at the close of v. 4. If we translate “hast brought up,” the prophet may speak of that as already and completely done, which God had done in part, and was about to accomplish. But, as the *vau* is not always converfve, see Joel ii. 18, 19, 20, we may render, “wilt bring up.” V. has *sublevabis*.

8. —false vanities] Idols. See Deut. xxxii. 21. Ps. xxxi. 7.

—*the source of* their mercy] So ps. cxliv. 2, the psalmist calls God *his* mercy, or the author of mercy to him. See also ps. lix. 11, 18. Syr. reads “thy mercy.” One reading of Symmachus in Montfaucon’s Hexapla is, “his mercy.”

That which I have vowed will I pay, *for* my deliverance,
unto Jehovah.

- 10 AND Jehovah commanded the fish; and it † cast out Jonah † Hebr. *vomited*.
upon the dry *land*.

C. III.

- 1 AND the word of Jehovah came unto Jonah the second time,
2 saying; Arise, go to Nineveh, that great city; and cry unto her
3 † *in* the words which I *shall* speak unto thee. And Jonah arose, † Hebr. *the cry*.
and went to Nineveh, according to the word of Jehovah.

- Now Nineveh was || a very great city, a journey of three || Hebr. *a city*
4 days. And Jonah began to go through the city, one day's jour- *great unto God*.
ney: and he cried and said, Yet forty days, and Nineveh *shall*
be overthrown.

AND

9. —*for my deliverance*] The preposition is often omitted in the Hebrew: as before מצילה v. 3. See Hof. vii. 11. Houbigant proposes to read ישועתי, as ὁ MS. Al. have εἰς σωτηρίαν μου: with which MS. the Aldine edition of ὁ agrees.

The reader may see this ode distributed into

measure by Dr. Kennicott in his Hebrew bible; and by Mr. Green in his "Poetical Parts of the Old Testament." Cambridge. 1781.

10. —the dry *land*.] Probably on the coast of Palestine.

C. III.

2. —unto her] Three MSS. have עליה "against her:" two read thus originally; and two have the N on a rasure. The reading of these MSS. is agreeable to c. i. 2, and to V. ὁ. Ar. Syr.

3. —very great] For the Hebrew phrase see Gen. xxiii. 6. xxx. 8. Pf. xxxvi. 6. lxxx. 10. Hof. xiii. 15. Isai. xxviii. 2. xl. 7. Amos iv. 11. Cant. viii. 6. Acts vii. 20. Strabo says that Nineveh was much greater than Babylon. L. xvi. p. 737. marg. Amst. fol. 1707. Diodorus Siculus represents this city as an oblong figure; the two longer sides of which measured 150 stadia, and the two shorter 90. "Ninus, says this historian, hastened to build a city of such magnitude, that it should not only be the greatest which then existed in the whole world, but that none in succeeding ages, who undertook such a work, should easily surpass it.—Wherefore, as the whole circuit was 480 stadia, his expectation has not been deceived. For no one has since built so great a city; both as to the extent of its circuit and the magnificence of the wall." Ed. Wess. l. ii. §. 3. p. 65. marg. Ammianus Marc.

says that the ancient Ninus was civitas ampla. l. xiv. c. viii. And Eustathius has this note on Dionysius's περιήγησις, l. 990, p. 125, ed. H. Steph. "They say that Ninus, situated on the Tigris, which was much greater than Babylon, was wholly destroyed when the Persian empire was subverted." He adds a report that fourteen myriads were employed for eight years in building this city.

—a journey of three days] Herodotus reckons 150 stadia a day's journey. L. v. c. 53. p. 398. ed. Wess. He likewise says that a parasang is 30 stadia. Ib. But a σαβμάς, mansio, or day's march, is five parasangs. See Xen. Cyri exp. l. iv. p. 297, 8. 4to. Ed. Hutchinson: and Boch. geogr. l. iv. c. xx. p. 252.

—forty days] ὁ. and Ar. read, *three*. Houbigant thinks that a Greek scribe mistook some abbreviation of τρισάρακοντα. Syr. Chald. Aq. Symm. Theod. read with the Hebrew. And Bochart observes, from Jerom, that forty days is a solemn period of time in scripture: see Ex. xxiv. 18. 1 Kings xix. 8. and that Jonah's denunciation employed three days. Hieroz. p. ii. 746.

- 5 AND the men of Nineveh believed God, and pro-
 6 claimed a fast, and put on sackcloth, from the greatest of
 them even to the least of them. For the matter came unto the
 king of Nineveh; and he arose from his throne, and put away
 his robe from him, and covered *himself* with sackcloth, and sat
 * Hebr. *said*. 7 on ashes. And it was proclaimed and * published in Nineveh,
 † Hebr. *great*. by the decree of the king and of his † chief men, saying; Let
 ‡ Hebr. *cattle*. ‡ neither man nor ‡ beast, herd nor flock, taste any thing: let
 || Hebr. *cattle*. 8 them not feed, nor drink water: but let man and || beast be co-
 vered with sackcloth; and *let men* cry mightily unto God, and
 let them turn every one from his evil way, and from the violence
 9 which *is* in their hands. Who knoweth *if* God will turn and
 § Hebr. *the heat* repent, and will turn away from § his hot anger; that we perish
of his anger. not?
 10 AND God saw their works, that they turned from their evil
 way; and God repented of the evil which he had said that he
 would do unto them, and he did *it* not.

C. IV.

5. —believed] Nineveh might have been threatened at that time by enemies or insurgents: and the fame of the God of Israel, and his prophets, might have reached that city.

6. —the king of Nineveh] About 13 years after the death of Jeroboam II, king of Israel, Pul, king of Assyria, invaded Israel. So that Pul, or his predecessor, may have been the king here mentioned.

—ashes] See as to this eastern custom, Job ii. 8. Isai. lviii. 5. Jer. vi. 26. Esth. iv. 3. Matth. xi. 21.

7. And it was proclaimed and published.] *Καὶ ἐκηρύχθη καὶ ἐπείσθη. ὁ.* Literally: And *one* cried and said, &c. The nominative *שׂאן, דָּאן*, quidam, *one*, is often to be supplied. See Numb. xix. 3, 5. 1 Sam. xxiii. 22. 1 Kings xxii. 38. Amos iv. 2. Mic. ii. 4. v. i. &c. See Nold. voc. *שׂאן* §. 7. Bochart, Hieroz. 668, says, *Lingua Hebraica ante verbum activum sæpe omittit nomen agentis.*

—beast] From the Arab. root *obmutuit*.

Non ulli pastos illis egere diebus

Frigida, Daphni, boves ad flumina: nulla neque amnem

Libavit quadrupes, nec graminis attigit herbam. Virg. Ecl. v. 24.

—taste any thing] The eastern mode of fasting was abstinence from food till the evening. 2 Sam. i. 12.

8. —beast be covered] They thus impressed their minds more deeply, and shewed how greatly they humbled themselves.

Bellator equus, positus insignibus, Æthon, It lacrymans. Æn. xi. 89.

Plutarch says that, when the Persian General Masistias was slain, the horses and mules of the Persians were shorn as well as themselves. Aristides. p. 308. 4to. ed. Bryan.

—if God will turn] *אם* is also omitted. Joel ii. 14. See Nold. §. 24.

10. —repented] See on Joel ii. 13.

C. IV.

- 1 BUT it displeased Jonah * exceedingly; and *his anger* was * Hebr. *with*
 2 † kindled. And he prayed unto Jehovah, and said; I beseech *great displeasure.*
 thee, O Jehovah, *was* not this my saying when I was yet in mine † Hebr. *kindled*
 own country? Therefore I || made haste to flee unto Tarshish: || Hebr. *I was*
 for I knew that thou *art* a gracious and merciful God, slow to *beforehand in*
 anger, and abundant in mercy, and *that thou* repentest of evil. *fleeing.*
 3 And now, O Jehovah, take, I pray thee, my life from me: be-
 4 cause *it is* § better for me to die than to live. And Jehovah said, § Hebr. *my death*
 Doeſt thou well that *thine anger* is * kindled? *is better than my*
 5 Now Jonah had gone out of the city, and had sat on the east *life.*
 side of the city, and had made himself a shelter there, and had * Hebr. *kindled*
 sat under it in the shade, till he should see what would become *unto thee.*
 6 of the city. And Jehovah, *even* God, prepared a plant; and it
 grew over Jonah, to be a shade over his head, to deliver him
 from his displeasure. And Jonah rejoiced † exceedingly because † Hebr. *with*
 7 of the plant. But God prepared a worm when the morning *great joy.*
 ‡ dawned on the morrow; and it smote the plant, and it ‡ Hebr. *rose.*
 withered.

2. —when I was yet] עַד, that is, בְּעַד.

I made haste to flee.] Præoccupavi ut fugerem, V. προεφθασα τῷ φυγεῖν. ὁ.

—for I knew, &c.] Hence we learn how many recent instances of long suffering God had shewn.

4. Doeſt thou well, &c.] Literally, Num benefaciendo accensa est tibi ira? Jonah seems to have thought that his veracity as a prophet, and the honour of his office, were affected. His impatience here, and v. 8, was highly criminal; and illustrates the general disposition of the Hebrews.

5. —had gone] That verbs in the preter form have this force, see Gen. xx. 4. 1 Sam. xxx. i. among very many instances. While Jonah was in this situation, and perhaps expected an overthrow of the city by earthquake or fire in the course of forty days, God's gracious purpose towards Nineveh was revealed to him.

—a shelter] The word signifies an artificial covert, as a tent or booth; and also a natural

one; as Jer. xxv. 38. Job xxxviii. 40. See Harmer. i. 159.

6. —a plant] Bochart, Hieroz. ii. 623, and also Hiller and Celsius, say that the ricinus, or palma Christi, is here meant. Pliny calls this plant *cici*; and its height, which is that of the olive, the largeness of its leaves, which are like those of the vine, and the quickness of its growth, are said to favour this supposition. See Plin. Nat. Hist. l. xv. c. vii. We may justly attribute a miraculous growth to that which shaded Jonah.

— and it grew] So the versions, and Chald.

—to deliver him] Houbigant rightly reads לְהַצִּילוֹ; the construction, as it now stands, not occurring elsewhere.

— from his displeasure] Which he had conceived, v. 1; to abate the heat; and thus to ease his mind, by easing his body. Or, to deliver him from his affliction, or distress, on account of the heat.

‡ Hebr. *smote.*

§ Hebr. *his soul.*

* Hebr. *my death is better than my life.*

† Hebr. *kindled unto thee.*

§ Hebr. *kindled unto me.*

‡ Hebr. *was the son of a night.*

|| Hebr. *the son of a night.*

8 withered. And it came to pass, when the sun arose, that God prepared a still east wind: and the sun ‡ beat upon the head of Jonah, and he was faint; and he asked within § himself to die, and said, *It is* * better for me to die than to live. And God said unto Jonah, Dost thou well that *thine anger* is † kindled for the plant? And he said, I do well that *mine anger* is § kindled *even* unto death. And Jehovah said, Thou wouldest have spared the plant, for which thou hast not laboured, neither hast thou made it grow; which came up ‡ in a night, and perished || in a night: and shall not I spare Nineveh, that great city, wherein are more than six score thousand persons, who cannot discern between their right hand and their left hand; and *also* much cattle?

T H E

8. —a still east wind.] *Kαύων, ὁ*, a very scorching and suffocating wind in those countries; as deserts of burning sand lay to the east, or south-east. Peritfol, itin. mundi p. 180, in Sharpe's ed. of Hyde's works, derives the word from *חרש* to plough; because "ventus ita *exarat* continentem illum, ut arena ascendat in aërem."

—for himself] Within, or for, his soul; that is, by a known Hebraism, *אני*, *within*, or *for*, *himself*. Lev. xi. 43, 4. Isai. xli. 2. Matth. xxvi. 38.

10. —wouldest have spared] For this force of verbs in the preter form, see, among many other instances, Numb. xxii. 33. Judges viii. 19. Ex. ix. 15. which last place should be thus rendered: "For now I would have stretched forth mine hand, and would have smitten thee and thy people with the pestilence; and thou shouldest have been cut off from the earth: but indeed for this *cause* have I continued thee, [and have not destroyed thee by the pestilence,] to shew thee, &c." See the close of v. 29.

Jonah seems to have been grieved that so extraordinary and beautiful a plant perished; as well as for the loss of its shelter.

—in a night] Some MSS. and editions read *ובין שבת*.

11. —six score thousand] Reckoning those of a tender age at a fifth part, the city contained six hundred thousand inhabitants. See Boch. Geogr. 252, 3.

—and their left hand] See on Joel ii. 17, for the use of the Hebrew prepositions.

—much cattle] In the large circuit of Nineveh, as in that of Babylon, space was probably left for cattle to feed. Quintus Curtius says of Babylon, "*Ædificia non sunt admota muris, sed fere spatium unius jugeris absunt. Ac ne totam quidem urbem tectis occupaverunt; per xc stadia habitatur; nec omnia continua sunt: credo, quia tutius visum est pluribus locis spargi: cætera ferunt coluntque; ut, si externa vis ingruat, obsessis alimenta ex ipsius urbis solo subministrantur.*"

THE BOOK OF

A M O S.

C. I.

1 THE words of Amos, who was among the shepherds of Tekoa, which * came unto him in a vision concerning Israel, in * Hebr. *he saw*. the days of Uzziah king of Judah, and in the days of Jeroboam *the son of Joash* king of Israel, two years before the earthquake.

2 And he said:

Jehovah will roar from Sion,
And from Jerusalem he will utter his voice:

And

1. Amos] Though this prophet was of Tekoa, a city in the tribe of Judah, (see 2 Chron. xi. 5, 6. and Josh. xv. 20, 59 in the Greek,) yet he dwelt in Israel, (c. vii. 12,) and prophesied chiefly against that kingdom. See c. ii. 6, &c. He was a shepherd and herdsman, and a gatherer of sycamore fruit: c. i. 1. vii. 14. But rural employments were general, and honourable, among his countrymen. However, in the words

“ I was no prophet,

“ Neither was I the son of a prophet,”
c. vii. 14,

he seems to distinguish himself from those who were educated in the schools founded by Samuel. He borrows many images from the scenes in which he had been engaged; but he introduces them with skill, and gives them force and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious; or reproved injustice and oppression with greater warmth and a more generous indignation. An eminent judge and master of style

pronounces him nearly equal to the very first prophets in elevation of sentiments and loftiness of spirit; and scarcely inferior to any in splendour of diction and beauty of composition. De sacra poesi Hebr. præf. xxi.

shepherds] Kimchi says that shepherds were called נִקְדִּים, because some sheep were spotted: Gen. xxx. 32: Drusius, because a mark was stamped on them. Bochart derives the word from a corresponding Arabic one, which signifies an inferior kind of sheep or goats, and the shepherd of such; and hence a shepherd in general. Hieroz. i. 442.

Israel] “*Ἰερουσαλὴμ δ.* Scribitur abbreviatè *IAHM*, et *Ἰσραὴλ IHA.*” Secker.

Uzziah] He reigned over Judah from the year before Christ 809, to the year 758.

Jeroboam] See on Jon. i. 1.

—earthquake] This earthquake is referred to Zech. xiv. 5; and probably, as Bishop Lowth thinks, Isai. v. 25. Josephus describes some of its effects; and attributes it to Uzziah’s invasion of the priest’s office, recorded 2 Chron. xxvi. 16. Ant. ix. x. 4.

2. Jehovah—voice] These two lines occur Joel iii. 16. See also Jer. xxv. 30. The meaning

C

And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither.

3 THUS saith Jehovah:

For three transgressions of Damascus,
And for four, I will not turn away *the punishment* thereof:
Because they threshed Gilead with threshing-wains of iron:

4 But I will send a fire on the house of Hazael,
† Which shall devour the palaces of Benhadad.

† Hebr. *And it.*

5 I will also break the bar of Damascus;
And I will cut off the inhabitant from the valley of On,
And him that holdeth the sceptre from ‡ Beth-Eden:
And the people of Syria shall go into captivity unto Kir, saith
Jehovah.

† Or, *the house of Eden.*

* Hebr. *Aram.*

6 THUS saith Jehovah:

For three transgressions of Gaza,
And for four, I will not turn away *the punishment* thereof:

Because

ing is, that God will soon spread terror, like
beasts of prey when they roar: Amos iii. 8: in
other words, that he will soon display his power
in executing judgement. The particular judge-
ment here threatened is a drought. See c. iv. 6.
vi. 12.

—from Sion] His dwelling place; where he
exhibits his glory between the Cherubim. See
Jer. xxv. 30.

—Carmel] A very fruitful mountain in the
tribe of Judah. Josh. xv. 55. Isai. xxxv. 2.

3. —I will not turn away, &c.] For the mul-
tiple transgressions of Damascus, the capital of
Syria, I will not rescue it, sc. עם the people,
from punishment. See Pf. xxxv. 17. The
lxx here translate the suffix by αἰνός, v. 6. by
αἰνός, and v. 9. by αἰνός; referring it to the peo-
ple, the inhabitants, the city. Or, I will not
convert the people. Lament. v. 21. Jer.
xxxi. 18. Or, I will not pardon it: sc. פשע the
transgression. Or, I will not turn it back, or
revoke it: sc. דברי my purpose, or דברי my word.
See Numb. xxiii. 19, 20; where דברה may be
understood.

—threshed] This alludes to the threshing-

wain described Isai. xli. 15. It moved on fer-
rated wheels, and at once forced out the grain
and cut the straw. See Pocock on Micah iv. 13.
and Bishop Lowth on Isai. xxviii. 27. If we
translate *threshing instruments*, we suggest a mo-
dern idea.

“ó. הָרֹת הַגִּלְעָד: ut v. 13.” Secker.

Gilead] The fact is recorded 2 Kings x. 32, 3.

4. Benhadad] He was the son and successor of
Hazael, King of Syria. 2 Kings xiii. 3, 24.

5. —the bar] Perhaps the true reading is בָּרִי
the bars. So ó. Syr. and the similar passages
Jer. li. 30. Lam. ii. 9. Nahum iii. 13.

—the valley of On] This, says Bochart,
Geogr. Sacr. ii. vi. 79, and Beth-Eden, *the
house of Eden, sedes voluptatis*, are other names
for the valley of Damascus. On, as we read
in ó, may be derived from the Hebr. אֶן *robur*,
opes, or from On the Egyptian title of the sun.
See the learned Mr. Bryant's mythology; i. 16.
ed. 1.

Kir] Probably a city of Elymais. Isai xxii. 6.
The completion of this prophecy is recorded
2 Kings xvi. 9.

- Because they led into captivity a full * number of captives,
 That they might deliver *them* up to Edom:
 7 But I will send a fire on the wall of Gaza,
 || Which shall devour the palaces thereof.
 8 And I will cut off the inhabitant from Ashdod;
 And him that holdeth the sceptre from Ashkelon;
 And I will turn mine hand against Ekron,
 And the residue of the Philistines shall perish,
 Saith the Lord Jehovah.
 9 Thus saith Jehovah:
 For three transgressions of Tyrus,
 And for four, I will not turn away *the punishment* thereof:
 Because they delivered up a full † number of captives to † Hebr. capti-
 Edom, vity.
 And remembered not the league of brethren:
 10 But I will send a fire on the wall of Tyrus,
 § Which shall devour the palaces thereof. § Hebr. And it.
 11 Thus saith Jehovah:
 For three transgressions of Edom,
 And for four, I will not turn away *the punishment* thereof:
 Because he pursued his brother with the sword,
 And

6. —captives.] This might happen at the time of such incursions as are mentioned 2 Chron. xxi. 16.

7. —wall] Perhaps the true reading here, and v. 10, 14, is חומות walls. See *o.* Ar. Syr. Chald.

Gaza] Hezekiah smote it: 2 Kings xviii. 8. Pharaoh, King of Egypt, smote it: Jer. xlvii. 1. Alexander the Great took it: Quint. Curt. iv. vi.

8. Ashdod] Uzziah conquered it; 2 Chron. xxvi. 6.

Ashkelon] See Jer. xlvii. 5.

Ekron] See Zeph. ii. 4. All Syria was subdued by Pharaoh Necho; and again, as far as Pelusium, by Nabuchodonosor. Jos. Ant. x. vi. 1. Berofus also mentions that Nabuchodonosor conquered Syria and all Phenicia. Jos. contr. App. i. §. 19, 20.

9. —league] 1 Kings v. 12.

10. —a fire] Nebuchadnezzar took the city of Tyre after a siege of thirteen years. Ezek. xxvi. 7—14. Jos. contr. App. i. 20, 21. Otherwise, he could not have been represented as the conqueror of all Phenicia. It was also taken by Alexander: Q. Curt. iv. iv. 13: where the words are, "Alexander, exceptis qui ad templum confugerant, omnes interfici, ignemque tectis injici, jubet."

11. —his brother] The two nations were descended from Jacob and Esau, who were brethren. It is probable that, before Amos wrote, the Edomites had often distressed Judah and Israel in times of calamity. That this was their custom, see 2 Chron. xxviii. 17. But the words may be spoken prophetically, of the conduct which the Edomites would pursue at the taking of Jerusalem by the Babylonians. Obad. 11—14. Ez. xxv. 12, xxxv. 5. Pf. cxxxvii. 7.

§Hebr. *destroyed*,
or *corrupted*, his
compassions.

* Hebr. *his*
wrath, he kept it. 12
† Hebr. *And it.*

And § cast off his pity:
And his anger tare for ever,
And he * kept his wrath perpetually:
But I will send a fire upon Teman,
† Which shall devour the palaces of Bozrah.

13

Thus saith Jehovah:
For three transgressions of the sons of Ammon,
And for four, I will not turn away *the punishment* thereof:
Because they ripped up the women with child of Gilead,
That they might enlarge their border:

14

‡ Hebr. *And it.*

But I will kindle a fire on the wall of Rabbah;
‡ Which shall devour the palaces thereof,
With shouting in the day of battle,
With a whirlwind in the day of tempest.

15

And their king shall go into captivity,
He and his princes together, saith Jehovah.

C. II.

—cast off] See שחת Ezek. xxviii. 17. The
Ixx and Ar. add בנאד, in the land, to this clause.
“And destroyed his damsels in the land.” See
Ch. Vulg. *o.* and Judges v. 30.

—tare] “תכר *et afferuavit.* Syr. Recte, ut sua-
dent sequentia. Conf. Pf. ciii. 9. At *o.* Symm. Th.
Ch. Vulg. ut Hebr.” Secker.

—for ever.] See Gen. xxvii. 41. Numb. xx. 20.
12. —a fire] Nebuchadnezzar subdued the
Edomites. Jer. xxv. 9, 21. xxvii. 3, 6. Judas
Maccabeus obtained a great victory over the re-
mains of them; 1 Macc. v. 3; probably after
they had left the Nabatheans in consequence of a
sedition, and had settled to the south of Judah.
See Strabo xvi. p. 760. marg. ed. Amit.
fol. 1707. For I suppose that the Babylonian
conquests had compelled them to take refuge in
that part of Arabia. Afterwards, Hyrcanus re-
duced them under subjection; and permitted
them to remain in their country on condition
that they conformed to the Jewish laws. Jos.
Ant. xiii. ix. 1. See on Obad. 2.

Teman] A city of Idumea. Jer. xlix. 7, 20.
Ezek. xxv. 13. Teman was the grandson of
Esau. Gen. xxxvi. 10, 11.

Bozrah] A city of Idumea. Isai. xxxiv. 6.
Ixiii. 1. Jer. xlix. 22. Bochart thinks that there
was another Bozrah in the land of Moab:

Jer. xlviii. 24. Hieroz. ii. xlviii. p. 534: and
Moab was famous for its flocks. 2 Kings iii. 4.
Mic. ii. 12.

13. Ammon] From whom the Ammonites
were descended. See Gen. xix. 38. Their
country lay to the east of Jordan, in the neigh-
bourhood of Gilead. Rabbah was its capital.
Deut. iii. 11. 2 Sam. xi. 1. Jer. xlix. 2.

—of Gilead] The historians of these times,
transmitted down to us, are so concise, that we
often want authority for the particular facts re-
ferred to.

14. —a fire.] The Ammonites were con-
quered by Nebuchadnezzar. Jer. xxvii. 3, 6.

—tempest] This image is naturally and sub-
limely introduced. So,

Æneas nubem belli, dum detonet, omnem
Sustinet. Æn. x. 809.

15. —their king] Or, Malchom, their God.
So Vulg. Syr. *o.* MS. Pachom. and Boch.
Hieroz. ii. xxxiv. 358. See Jer. xlviii. 7. xlix. 3.
1 Kings xi. 33.

he] “הוא *oi iēgīs aūtōw. o. n [i. e. πάντες] iēgīs tō*
aūtōw, apud Montf. Cum sacerdotibus ejus. Syr.
Nec male, ut videtur ex Jer. xlix. 3.” Secker.
The reading may have been, הוא וכהניו ושרי,
or כהניו ושרי.

C. II.

- I Thus saith Jehovah:
 For three transgressions of Moab,
 And for four, I will not turn away *the punishment* thereof:
 Because he burned the bones of the king of Edom into lime:
- 2 But I will send a fire on Moab,
 || Which shall devour the palaces of Kirioth: || Hebr. *And it.*
 And Moab shall die with tumult,
 With shouting, with the sound of the trumpet.
- 3 And I will cut off the judge from the midst thereof;
 And all the princes thereof will I slay with him, saith Jehovah.
- 4 Thus saith Jehovah:
 For three transgressions of Judah,
 And for four, I will not turn away *the punishment* thereof:
 Because they have rejected the law of Jehovah,
 And have not kept his statutes;
 And their § false gods have caused them to err, § Hebr. *lies.*
 After * whom their fathers walked: * Hebr. *which.*
- 5 But I will send a fire on Judah,
 † Which shall devour the palaces of Jerusalem. † Hebr. *And it.*
- 6 Thus saith Jehovah:
 For three transgressions of Israel,
 And for four, I will not turn away *the punishment* thereof:
 Because

1. Moab] For the origin of this people, see Gen. xix. 37. Their country lay to the east of the dead sea.

—burned the bones] Insulted his remains in a revengeful and savage manner.

2. Kirioth] A city of Moab. Jer. xlviii. 24.

41. Moab was conquered by Nebuchadnezzar, Jer. xxvii. 3, 6.

3. —the judge] Probably the title of the chief magistrate. Thus the Carthaginians had their Suffetes. Houbigant reads שרין and בלרין.

4. —their false gods] Vulg. idola sua. The next line naturally refers to the idolatries of Judah, with accounts of which their history abounds. Compare Isai. xlv. 20.

5. —a fire] This refers to the burning of Jerusalem by Nebuzar-adan. 2 Kings xxv. 9.

6. Israel] Amos first prophesies against the

Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites; who dwelt in the neighbourhood of the twelve tribes, and had occasionally become their enemies and oppressors. Having thus not only taught his countrymen that the providence of God extended to other nations, but conciliated attention to himself by such interesting predictions; he briefly mentions the idolatries and consequent destruction of Judah, and then passes on to his proper subject, which was to exhort and reprove the kingdom of Israel, and to denounce judgments against it. The reason why that kingdom was particularly addressed seems to have been, that Pul invaded it in the reign of Uzziah; 2 Kings xv. 19; and that, in less than half a century after the first Assyrian invasion, it was subverted by Shalmaneser. 2 Kings xvii. 6.

- Because they sell the righteous for silver,
And the needy in return for sandals:
- 7 They bruise the head of the poor in the dust of the earth,
And turn aside the way of the humble:
And a man and his father go in unto the *same* damsel,
To pollute ‡ mine holy name:
- 8 And they stretch *themselves* on garments taken to pledge,
Near every altar;
And drink the wine of *men* || punished by *unjust* fines,
In the house of their gods.
- 9 YET destroyed I the Amorite from before them,
Whose height *was* as the height of the cedars,
And he *was* strong as the oaks:
Yet destroyed I his fruit from above, and his roots from
beneath.

10 Also

—[sandals] So c. viii. 6. Even for so inconsiderable a price as that specified.

7. —bruise] Houbigant says that the true reading is from *תרע* *terere*; that the *N* has been introduced by eastern scribes from the Arabic form; and that it is marked with a circle above it in MSS. as a suspicious letter. Vulg. *ó*. Syr. render according to the sense of *תרע*: and Ps. lvi. 1, 2. lvii. 3, *ó*. translate *תרע* by *καταπατειν*, as if it had that sense in the Hebrew. See also Vulg. *ó*. c. viii. 4. That some verbs are used with *נ*, see c. iv. 11. ix. 13. Ez. xviii. 32, compared with v. 23.

—turn aside] From right and justice. See c. v. 12. Isai. x. 2. xxix. 21.

—the *same* damsel] Houbigant observes that *ó*. have *πρὸς τὴν αὐτὴν παιδίσκην*.

To pollute] To treat me as if I was not a holy and fearful God. Ezek. xx. 39. Or, by giving occasion of reproach among the heathen. Ezek. xx. 9. For the change from the participle to the preter tense, see Isai. xxix. 21. Amos, v. 7, 12. vi. 6.

8. —stretch *themselves*] Bow *themselves* down; in the force of the conjugation Hithpahel, which this Hebrew verb wants. See Ps. cxxv. 5, according to the Greek, Latin, and English ver-

sions: *et deflecentes se*. The sense is, that they recline at an idolatrous banquet. See Spencer de leg. Hebr. iii. c. vii.

—taken to pledge] Retained contrary to the law. Ex. xxii. 26, 7.

—punished by *unjust* fines] The law allowed of pecuniary amercements in some cases. Ex. xxi. 22. Deut. xxii. 19. But the prophet speaks of wine purchased with money arising from iniquitous mulcts.

In this verse the future tense is twice affected by the distant *vau*.

9. The image is a grand and natural one:

*Ἦσαντε δ', ὡς ὅτε τις δρυὶς ἤριπεν, ἢ ἀχερωΐς,
Ἦε πίτυς βλωθεή, τὴν τ' οὖρεσι τέκλονες ἀνδρες
Ἐξέταμον πελέκεσσι νεήκεσι, νηϊὸν εἶναι.*

Il. xiii. 359.

Ille, mordaci velut ic̄ta ferro
Pinus, aut impulsā cupressus euro,
Procidit late.

Hor. Od. L. iv. vi.

So Virgil compares the destruction of Troy to the cutting down of an ancient ornus, or mountain ash; and the fall of Entellus to that of a pine. *Æn.* ii. 626. v. 447.

The prophet diversifies and continues the image with great beauty.

- 10 Also I brought you up from the land of Egypt,
And led you in the desert forty years;
That ye might possess the land of the Amorite.
- 11 And I raised up of your sons for prophets,
And of your young men for Nazarites.
Is it not even thus,
O ye sons of Israel, saith Jehovah?
- 12 But ye gave the Nazarites wine to drink;
And ye commanded the prophets,
Saying, Prophecy not.
- 13 *Therefore* behold I *will* press your place,
As a § loaded corn-wain presseth its sheaves.
- 14 And flight shall perish from the swift,
Neither shall the strong establish his force;
And the mighty shall not deliver himself,
- 15 Neither shall he that handleth the bow stand;
And the swift of foot shall not deliver *himself*,
Neither shall he that rideth the horse deliver himself:
- 16 And he that establisheth his heart among the mighty,
Shall flee away naked in that day, saith Jehovah.

§ Hebr. full.

C. III.

11. Nazarites] Persons separated to God by certain ceremonies: Numb. vi.: and particularly commanded to refrain from wine. Ib. v. 3.

13. —press] I give מעיק and תעיק an active sense; as the word of the same form has in Syr. and Chald. See Cast. lex. See also the Syriac and Chaldean versions of this passage.

“Active sumitur in Hiphil, ut et ציק.”

Secker.

—your place] See the original word, Ex. x. 23. xvi. 29. Judges vii. 21. 1 Sam. xiv. 9. 2 Sam. vii. 10. Hab. iii. 16. Zech. xii. 6.

By a full corn-drag I understand one fully laden, so as to make it weighty.

The pronoun לה may be referred to עמיר: fibi manipulos, i. e. suos manipulos: or we may suppose it redundant, as לו, Cantic. ii. 11.

Hof. viii. 9. Isai. xxxi. 8, לך, ib. xl. 9: or we may suspect its genuineness; as there is no trace of it in the versions or Chald.; and as it resembles the close of the foregoing word.

Our marginal rendering is, I will press your place, as a cart full of sheaves presseth. Quod plenum sibi est manipulis. And Houbigant renders, Ego igitur istum locum, ubi estis, ita calcabo ut calcet manipulos plenum plaustrum.

14. —swift] Here the swift is opposed to the strong; and v. 15, to him that rideth on a swift beast. I suppose that the four last verses of this chapter refer to the inextricable calamities caused by the earthquake. See c. i. 1.

—among the mighty] Syr. as the mighty. כנבירים.

15. *himself*] One MS. supplies נפשו.

C. III.

* Or, *against*.

1 HEAR this word which Jehovah hath spoken * concerning you, O ye sons of Israel; *even* * concerning all the family which I brought up from the land of Egypt : saying :

2 You only have I known
From among all the families of the earth :

† Or, *punish*.

Therefore will I † visit upon you
All your iniquities.

3 Can two go together,
Unless they meet by appointment ?

4 Will the lion roar in the forest,
When he hath no prey ?

Will the young lion utter his voice out of his den,
If he have not taken *any thing* ?

5 Can a bird fall into a snare upon the earth,
Where no gin *is set* for him ?

Will a snare spring from the ground,

|| Hebr. *When taking it hath not taken.*

|| When it hath not taken *any thing* ?

6 Shall a trumpet be blown in a city,
And the people not be afraid ?

Shall there be evil in a city,

§ Hebr. *done*.

And Jehovah hath not § inflicted it ?

7 Surely the Lord Jehovah doeth nothing,

But

1. O ye sons] The lxx and Arab. read בית. "O house of Israel:" which is the reading of many MSS.

—family] Used also for people or nation: Jer. viii. 3. Mic. ii. 3.

2. —known] Acknowledged by revealing myself to you, and protecting you.

3. Can two, &c.] As a journey, in which two engage, naturally supposes a settled meeting; so the denouncing of God's designs by his prophets shews that he has made himself known to them.

—meet] "τὸ συναντῆσαι αὐτοῦ. ὁ. נִדְרָע." Secker.

4. roar] Naturalists assert that, when the lion sees his prey, he roars before he rushes on it: and that at this roaring many animals shew great fear. See v. 8. He likewise roars over his prey. The sense seems to be, As the lion roareth

on account of his prey; so by my prophets I cry aloud against you, because ye are the objects of my vengeance. See v. 8.

5. Can a bird, &c.] So I have prepared destruction against you; and the enemy shall not depart from you, till he have destroyed you. See the latter part of v. 6.

6. Shall a trumpet, &c.] As the people run together through fear, when the signal of an approaching enemy is made; so let my warning strike the Israelites with terror.

—evil] Shall the evil of earthquakes, of unfruitful seasons, of hostile incursions, befall my people without my special appointment?

7. doeth] The Hebrew future has often the frequentative force: "is wont to do."

- But he revealeth his secret
Unto his servants the prophets.
- 8 The lion hath roared : who will not fear ?
The Lord Jehovah hath spoken :
Who will not prophesy ?
- 9 PUBLISH it upon the palaces in Ashdod,
And upon the palaces in the land of Egypt :
And say :
Gather yourselves together upon the mountains of Samaria,
And see great § tumults in the midst of her,
And the oppressed within her.
- 10 For they know not to do right, faith Jehovah ;
They * treasure up † rapine and spoil in their palaces.
- 11 Therefore thus faith the Lord Jehovah :
An enemy shall encompass the land,
And shall bring down thy strength from thee ;
And thy palaces shall be spoiled.
- 12 THUS faith Jehovah :
As the shepherd ‡ taketh out of the lion's mouth
Two legs, or a portion of an ear ;
So shall the Sons of Israel be || taken out,
Who sit in Samaria on the side of a bed,

§ Or, *violences*.* Hebr. *Treasure*
ing up.† Or, *violence*.‡ Hebr. *rescueth*.|| Hebr. *rescued*.

And

8. The lion, &c.] The awful admonitions uttered by the prophets are as natural a consequence of God's command, as fear is of the lion's roaring.

Fremitu leonis qualis audito tener
Timidum juvenis applicat matri latus :
At ille sævus, matre sumnota, leo
Prædam minorem moribus vastis premens
Frangit, vehitque ; talis e nostro sinu
Te rapiet hostis. Sen. Troad. 794.

9. —upon the palaces] i. e. the flat roofs of the palaces, the usual place of publishing events. Matth. x. 27. See Bishop Lowth on Isai. xxii. 1.

—in Ashdod] “ Εἰς Ἀσσυρίαν ὁ βασιλεὺς. Recte, ut videtur : nam sæpe συροίχῃ cum מצרים : et Azoto excidium prædictum fuit ; c. i. 8.” Secker.

—And say] I suppose this to be extra metrum. See c. viii. 5.

Samaria] The capital of the kingdom of Israel ; situated on a hill, and surrounded by

hills. Maundrell. p. 58. 1 Kings xvi. 24. Some of the versions read הָר the mountain. See c. iv. 1.

11. —[shall encompass] Houbigant reads הַסָּבִיב : *hostis circumfidens*, vel, *circumsidebit*. Perhaps, יִסְבֵּב *circundabit* ; which exactly corresponds to the verb in the next line. See Syr. “ F. צָרוּ סָבִיב. sequitur וַיִּבְנוּ.” Mr. Woide. Five MSS. have וַיִּסְבֵּב.

12. —Who sit] See c. vi. 4. Who now sit luxuriously on beds and couches. Jer. xxxvi. 15. Esth. i. 6. Harmer ii. 60, endeavours to shew that the corner of a bed was the most honourable place : and by מִטָּה he thinks that we may understand a divan ; or a part of a room raised above the floor, and spread with a carpet in the winter, and in the summer with fine mats. A mattress laid on this floor might serve for a bed. See p. 67. He also thinks that דְּמֶשֶׁק may signify something made at Damascus. p. 67.

D

And in Damascus *on the side* of a couch.

13 HEAR, [O ye priests,] and testify to the house of Jacob,
Saith the Lord Jehovah, the God of hosts;

§ Or, *surely*. 14 § That, in the day when I visit the transgressions of Israel upon
him,

* Hebr. *visit*
upon.

I will *also* * visit the altars of Bethel;
And the horns of the altar shall be cut off, and shall fall to the
ground.

15 And I will smite the winter-house
Together with the summer-house;
And the houses of ivory shall be destroyed,

† Or, *fail*.

And the great houses shall † have an end, saith Jehovah.

C. IV.

1 HEAR this word, O ye kine of Bashan,
That *are* on the mountain of Samaria:

That

Damascus] This prophecy may have been delivered when Jeroboam the Second was in possession of Damascus. 2 Kings xiv. 28.

Because דמשק in the Arabic version of Isai. iii. 22. is rendered *peplum*, Houbigant leads us to translate,

Who dwell in Samaria,

In the extremity of a bed, and in the covering of a couch.

According to this conjectural rendering, the sense may be: So a very inconsiderable part shall escape, who hide themselves in the most retired places of their habitations. "Professor Michaelis observes that MS. 93 reads דמשק, which he renders in *latibulo lecti*: from the Arab. *abdedit, occultavit*." Mr. Woide.

13. O ye priests] The lxx and Arab. supply this: and there seems to be a peculiar propriety in addressing the priests on this occasion.

—hosts] The word may comprehend the an-

gelic host; the sun moon and stars, which are the heavenly host; and the hosts, or armies, of all nations; but particularly those of the Jews, whom God led forth to battle when his people observed his law.

14. —Bethel] See 1 Kings xii. 29, 32. Its destruction is also foretold c. v. 5. and may be referred to Jer. xlviii. 13.

—horns] See Ps. cxviii. 27. Ex. xxvii. 2.

15. —winter-house] See Jer. xxxvi. 22.

—of ivory] inlaid with ivory in some parts of them.

Δώματα ἡχηνία

Χρυσὸν τ', ἡλέκτρα τε, καὶ ἀργύρεα, ἃ ἐκ ἐλέφαντος.

Odyss. iv. 72.

Non ebur, neque aureum

Mea renidet in domo lacunar.

Hor. Od. L. ii. xviii. 1.

See Harmer i. 181. and Boch. Hieroz. L. ii. xxiv. 252.

C. IV.

1. Hear] It should regularly be שמענה: and Houbigant suggests that this word may have been originally written שמען, according to Gen. iv. 23.

—O ye kine of Bashan] Bashan was famous for its flocks and herds. Deut. xxxii. 14.

Ezek. xxxix. 18. The proud and luxurious matrons of Israel may be here described. Or, if the reader supposes that the men of Israel are addressed, שמען may be construed with פרות *κατὰ τὸ σημαίνον*, or, *according to the sense*; and אחריתכם may be the reading, v. 2.

- That oppresses the poor, that crush the needy;
 That say to their masters, Bring, and let us drink.
- 2 The Lord Jehovah hath sworn by his holiness,
 That, behold, the days *shall* come upon you,
 When ye shall be taken away with † hooks,
 And your posterity, with nets of fishes.
- 3 And ye shall go out *at* the openings, every one at that which
 is before it;
 And I will cast it forth, and will utterly destroy it, saith
 Jehovah.
- 4 Go to Bethel, and transgress;
 At Gilgal multiply * transgression:
 And bring your sacrifices every morning;
 Your tithes, every three years.
- 5 And burn a thank-offering of leaven,

† Or, *fishing-in-*
struments.

* Hebr. *to trans-*
gress.

And

—to their masters] Houbigant reads לאדנייהו: and V. Syr. Ar. לאדניכן.

2. —ye shall be taken away] Literally: *one* shall take you away. See on Jon. iii. 7.

—hooks] The original word in the masculine is used for *thorns*; but in the feminine it signifies *shields*. In Buxt. Lex. Rabb. צנא signifies *canistrum, corbis*; and is equivalent to מנא in Hebrew, the צ and מ being often changed. So that perhaps a fishing-instrument may be denoted, which, like some now in use, resembled a shield, or a basket, in its form. Our translators render *hooks*, from their analogy to *thorns*.

—nets of fishes] The original word in the masculine is used for *thorns*, and in the feminine for *pots*: and the sense of *hooks* is assumed by the English translators, as before. Perhaps the prophet means vessels of fishing resembling pots, with nets annexed to them.

Those who think that the women of Israel are understood v. 1, may read in this v. עליכן and אתכן.

3. —at the openings] The apertures of the fishing-instrument in which ye were caught. Houbigant reads ובפרצים because Vulg. Syr. actually supply the preposition; which in Hebrew is very often understood.

—every one] אשה sc. דוגה *fish*.

—utterly destroy] Houbigant proposes החרמים; “et projiciemini in fagenas.” Possibly, והשלכתינה החרמנה, “et projiciam eam perdendo eam.” From Chald. Syr. we may collect הררי מני, or הררי מני, “to the mountains of Mini or Armenia.” In v. 2, 3, the image is changed from that of v. 1, in the irregular eastern manner; and I suppose it continued through these two verses; and not interrupted by a second transition.

4 —Gilgal] See c. v. 5. That this place, which lay between the river Jordan and Jericho, was the scene of idolatry, appears from the contemporary prophet Hosea: c. iv. 15. ix. 15. xii. 11. It was so called, because at that place God גלל *rolled away* the reproach of circumcision from the Israelites. Josh. v. 9.

—years] So ימים sometimes signifies. See Ex. xiii. 10. Numb. ix. 22. 1 Sam. i. 3. xxvii. 7. 2 Sam. xiv. 26. See the law for offering tithes at the end of three years, Deut. xxvi. 12.

5. And burn] V. 6. Syr. read וקטרו.

—of leaven] Though *of leaven*, in contempt of the law Lev. ii. 11, makes a good sense; yet the Chaldee, by reading מוחזם, *from violence*, suggests a better sense.

And proclaim, publish abroad, freewill-offerings.
For thus ye love *to do*, O ye sons of Israel,
Saith the Lord Jehovah.

- 6 AND moreover I have given you
Cleanness of teeth in all your cities,
And want of bread in all your places :
And *yet* ye have not returned unto me, saith Jehovah.
- 7 And moreover I have withholden from you the rain,
When *there were* yet three months to harvest :
And I have caused it to rain upon one city,
And upon another city have I caused it not to rain :
One portion hath been rained on ;
And another portion, whereupon I have caused it not to rain,
hath withered :
- 8 And two or three cities have gone
Unto one city
To drink water, and have not been satisfied :
And *yet* ye have not returned unto me, saith Jehovah.
- 9 I have smitten you with blasting, and with mildew, very much :
Your gardens, and your vineyards, and your figtrees,
And your olive trees, hath the locust eaten :
And *yet* ye have not returned unto me, saith Jehovah.

10 I have

—proclaim] Inviting many to feast on these sacrifices. See Spencer de leg. Hebr. L. iii. c. vii. The sense of these two verses is: With the punishment denounced, v. 2, 3, impending over you, and notwithstanding past tokens of my anger, v. 6, &c.; continue to trust in your idols. A severe derision of their folly and impiety.

6. And *yet*, &c.] A reprehension which occurs five times in this chapter.

7. —three months] Some understand this of the rain which fell in April, three months before wheat-harvest: others think that there is a reference to the snow and rains which filled the reservoirs in the beginning of February. Harmer i. 40.

—whereupon I have caused it not to rain] For תמטיר, V. 6. Ar. read אמטיר. So does one MS. now; and a second read so originally, and per-

haps a third. This reading is therefore preferable to תמטיר.

8. —or three] ושלש. Houbigant. V. 6. But Syr. Chald. omit the *vau*. The rhythm in v. 7, 8, is prosaic: and yet the use of the future for the past, and the repetition at the close of v. 8, are in the poetical manner.

9. —very much] Hebr. multiplicando. See Prov. xxv. 27. A good sense arises from thus changing the Masoretic division of the sentence, and adding דרבנות to the former clause. By pointing the word differently we may render, "Your many gardens, &c."

—the locust] The verb גיס in Ar. and Æth. and in the Talmudical writers, signifies "abscindere ramos arborum." See Boch. Hieroz. part. ii. p. 443, 484.

10 I have sent among you the pestilence, after the manner of Egypt :

I have slain your young men with the sword,
And † your horses have I led away into captivity ;
And I have made the smell of your camps to come up into
your nostrils :

† Hebr. *Toge-
ther with the
captivity of your
horses.*

And yet ye have not returned unto me, saith Jehovah.
11 I have overthrown *some* of you, like the § great overthrow
Of Sodom and of Gomorrah ;
And ye have been as a firebrand plucked out of the burning :
And yet ye have not returned unto me, saith Jehovah.

§ Hebr. *over-
throw of God.*

12 THEREFORE thus will I do unto thee, O Israel :
And because I will do this unto thee,
Prepare to meet thy God, O Israel.

13 For, behold, he that formeth the mountains, and createth the
wind,
And declareth unto man what *is* his thought ;
He that maketh the morning darkness,

And

10. —after the manner of Egypt] See Deut. vii. 15. xxviii. 60. The unwholesome effluvia, on the subsiding of the Nile, caused some peculiarly malignant diseases in this country. For the phrase, see Gen. xix. 31. Isai. x. 26. Ezek. xx. 30.

—into your nostrils] We may read בַּאֲפִנִּים without the *vau*, as V. 6. Ar. Syr. Houbigant, and one MS. in which the *vau* is erased. But Chald. has the *vau*: “even unto your nostrils.” The pestilential smell of the dead is meant.

11. —great overthrow] See on Jon. iii. 3. and the parallel places Isai. xiii. 19. Jer. l. 40. For the fact, see 2 Kings xiii. 3: xiv. 26.

—of Sodom] נֶגֶף is sometimes the sign of the genitive case. See Nold. § 24.

—plucked] Many MSS. read מִן הָאֵשׁ here, and Zach. iii. 2.

12. —thus] I will overthrow thee with a great overthrow. Houbigant reads מִן הָאֵשׁ from Chald. and renders:

Nunc autem quid faciam tibi, Israel,

Postquam tibi hæc feci?

Para te ad occursum Dei tui, Israel.

13. For behold, &c.] Prepare to meet him armed with vengeance: for he is a great and powerful God.

—the mountains] “*בְּגִוְרֵי הָאֵרֶץ*.” Secker.

—darkness] 6. Ar. Houbigant, and above twenty MSS. or impressions read וְעִיפָה:

“He that maketh the morning and the darkness:”

Which is a very elegant various lection, and likely to be adopted by many readers. But God’s power of changing day into night is mentioned c. v. 8: and in both these places there may be an allusion to the black clouds and smoke attending earthquakes which happen during the day. “Des nuages noirs & epais—font ordinairement les avant-coureurs de ces funestes catastrophes. On a vu sortir une flamme de terre dans ces tremblemens, mais plus souvent de la fumée.” Encyclop. 4to. Art. tremblemens de terre. See also c. viii. 9.

And treadeth upon the high places of the earth;
Jehovah, God of hosts, *is* his name.

C. V.

- * Or, *utter*. 1 HEAR ye this word which I * take up against you; *even* a lamentation, O house of Israel.
- + Hebr. *add to rise*. 2 THE virgin of Israel is fallen; she shall not + rise again: She is stretched out on her land; none shall raise her up.
- 3 For thus saith the Lord Jehovah:
The city, which went out *by* a thousand, shall leave an hundred,
And that which went out *by* an hundred shall leave ten,
To the house of Israel.
- 4 WHEREFORE thus saith Jehovah to the house of Israel:
Seek ye me, and ye shall live:
- 5 But seek not Bethel,
And go not unto Gilgal,
And pass not over unto Beersheba.
For Gilgal shall surely go into captivity,
And Bethel shall || come to nought.
- || Hebr. *shall be for vanity*. 6 Seek ye Jehovah, and ye shall live:
- * Or, *advance*. Left he * rush like fire *on* the house of Joseph;

And

—and treadeth] That is, hath all power and sovereignty: treading under foot the highest and strongest places. See Deut. xxxii. 13. xxxiii. 29.

This description of the all-powerful and all-knowing God is very sublime. This line is repeated Mic. i. 3.

C. V.

1. Hear, &c.] According to Bishop Lowth, Hebr. præf. xxii. p. 292, this verse is part of the קינה, or elegy. It may be divided thus:

Hear this word

Which I take up against you;

Even a lamentation, O house of Israel.

I suppose this lamentation continued to the end of c. vi: though it may be confined to v. 2.

3. —went out] Or, *sendeth forth, emittit*. For Bochart attributes a transitive sense to the verb in this place; agreeably to Deut. xiv. 22: and Ps. cxliv. 14: “nec sit in eis abortus, nec quæ ejiciat foetum.” Hieroz. L. ii. xxx. 295.

5. Gilgal] In גלגל there is an allusion to the word *Gilgal*.

—to nought] See Isai. xli. 29.

—Beersheba] It belonged to Judah: 1 Kings xix. 3: which circumstance gives a propriety to the phrase, “pass not over.” That it was the scene of idolatry, see c. viii. 14.

6. —rush] Advance, come. See 1 Sam. x. 6. “Notat צלח *irruere*, sed cum על vel אל: sed *pertransire* cum accusativo, 2 Sam. xix. 18: ut non opus sit rescribere פן ישלח אש בבית, “ut i. 4, 7, 10.” Secker.

—like fire] A strong and natural image. Thus Hector is said to be φλογὶ ἵκελος ἀλκήν.

Il. Σ. 154.

And Horace describes Hannibal as passing through the cities of Italy “*ceu flamma per tædas*.”

And it devour the house of Israel, and *there be* none to quench it:

- 7 Ye that turn judgement into wormwood, and righteousness into hemlock;
- 8 That have forsaken him who made the † Hyades and Arcturus; † Or, *the seven stars*.
And who turneth the shadow of death into morning,
And darkeneth the day into night;
Who calleth the waters of the sea,
And poureth them over the face of the earth:
Jehovah [the God of hosts] *is* his name:
- 9 Who scattereth desolation over the strong,
And bringeth desolation over the fortrefs:
- 10 Ye that hate him who reproveth in the Gate,
And abhor him who speaketh uprightly.

II FOR-

—the house of Israel] So *ó*. Ar. Houbigant: as the parallelism of the clauses requires. One MS. reads *לִישְׂרָאֵל*. Perhaps the word *לִישְׂרָאֵל* was written contractedly *לִישְׂרָאֵל*. And the best way of accounting for the rendering of *ó*. *ἀγγέλων Θεῶν*, Deut. xxxii. 8, is the supposition that the word *לִישְׂרָאֵל*, in an abbreviated form of writing it, resembled *אל*, God.

7. —into hemlock] *לִישְׂרָאֵל*. This conjecture is supported by the parallelism, and by c. vi. 12. Observe too how the verses are divided in Syr: which translation furnishes authority for removing *הַנִּיחַר* to the next verse. Doctor Durell.

8. —have forsaken] See the original word Jer. xiv. 9.

—the Hyades] So Vulg. Job ix. 9: where the reader may see at large Schulten's remarks on these astronomical terms. He thinks that Castel's derivation of *כימה* from *חום* calefacere is a judicious one: but prefers the Ar. *קאם*, *conscendit femellam*; as thus the word will import "Sidus calidum genitale." Hyde, on Ulugh Beigh's tables, thinks that the Pleiades are meant. There may be a reference to the spring, when the warmth of the sun promotes vegetation:

Candidus auratis aperit cum cornibus annum Taurus.

Virg. Georg. i. 217.

—Arcturus] So Vulg. Job xxxviii. 31. As the Arab. root denotes *seguities*, *torpor*, this idea

suits very well the cold and flow car of Boötes.

Se

Frigida circumagunt pigri farraca Boötæ.

Juv. v. 23.

—into night] Several MSS. read *לַיְלִיָּה*. And V. *ó*. Syr. Chald. Houbigant. But I must repeat that in Hebrew the preposition is very often omitted.

—calleth the waters] Either at the creation: or, to punish men by inundations, which often attend earthquakes.

Jehovah—] *ó*. MS. A. Pachom. ed. Ald. and Arab. add *ó* *Θεός* *ó* *παντοκράτωρ*, and read in the original *אלהי צבאות*. Thus the passage closes more grandly:

Jehovah, God of hosts, *is* his name.

Two MSS. read *יְהוָה צבאות*. See ix. 6. "MS. Copt. reads with *ó*. MS. A." Mr. Woide.

9. —scattereth] I read with *ó*. *הַמַּפְלִיג*.

—bringeth] The versions read *יָבִיא*: and many MSS. have *יָבֵא*. These two verses are very sublime.

10. —the Gate] The usual place of administering justice, and of reproof and passing judgement on iniquity. Selden, i. 1312, has this quotation from Maimonides: In urbe qualibet Israelitica constituebant Synedrium minus, cujus sedes in porta urbis. See also Bishop Lowth on Isai. p. 156. "מוֹכִיחַ בַּשַּׁעַר" Isai. xxix. 21." Secker.

‡ Hebr. vine-
yards of desire.

- 11 FORASMUCH therefore as your treading is on the poor,
And ye receive from him a gift of wheat;
Though ye have built houses of hewn stone,
Yet ye shall not dwell in them;
Though ye have planted pleasant ‡ vineyards,
Yet ye shall not drink the wine of them.
- 12 For I know your manifold transgressions,
And your mighty sins;
Ye who afflict the righteous, who take a bribe,
And turn aside the poor in the Gate.
- 13 Therefore the wise *man* shall be silent at that time;
For it *shall be* an evil time.
- 14 Seek ye good and not evil, that ye may live:
And so Jehovah, the God of hosts, shall be with you,
As ye have said.
- 15 Hate ye evil and love good,
And establish judgement in the Gate.
It may be *that* Jehovah, the God of hosts, will be gracious
Unto the residue of Joseph.
- 16 Because, thus saith Jehovah, the God of hosts:
Wailing *shall be* in all the broad places;
And in all the streets they shall say, Alas! Alas!
And they shall call the husbandman to mourning;
And those who are skilful of lamentation, to wailing:

17 And

11. —treading] Read בוססכם. Calcare vestrum.

—a gift] See Eith. ii. 18. Jer. xl. 5.

—vineyards] These are the curses of the law. Deut. xxviii. 30, &c. See Mich. vi. 15. Zeph. i. 13.

12. —turn aside] Sc. from his right: unjustly overthrow him in the place of judicature. c. ii. 7.

13. The wise *man* shall be silent] The wise and eloquent shall be struck dumb by the judgments of God.

14. —have said.] By your false prophets. Mic. iii. 11.

15. God] Eight MSS. omit אלהי, which favours the rhythm.

16. Jehovah] The word יהוה in this verse is omitted by 6. Ar. Syr. and seven MSS. So c. iii. 8, 13, this word is likewise omitted in one MS. It is often a gloss on יהוה, denoting how it ought

to be read according to the Jewish superstition. C. vii. 7, 8. and c. ix. 1. many MSS. read Jehovah for Adonai. The reader will often have occasion to make this remark.

—husbandman] On account of the drought which shall prevail: c. i. 2.

—skilful of lamentation] See c. viii. 3. and Jer. ix. 17. “Mercede quæ conductæ stent alieno in funere præficæ.” Lucilius. Which Hor. imitates: Art. poet. 431. And Homer, speaking of Hector’s dead body, says,

Παρά δ’ ἴσαν αἰδοῦς
Θρήνων ἰζάεχον, ὅτε φοβεσσάιντο αἰδοῦν
Οἱ μὲν ἄρ’ ἰδόντες· ἰνὸς δὲ στυγέοντο γυναικί.

Il. xxiv. 720.

—to wailing] Read ואל מספר with. V. Syr. Houbigant, and Bishop Lowth Hebr. præl. xxii. p. 293.

- 17 And in all vineyards *shall be* wailing :
For I will pass through the midst of thee, faith Jehovah.
- 18 Woe unto them who desire the day of Jehovah.
What is this day of Jehovah unto you ?
It is darkness, and not light.
- 19 As if a man fled from a lion,
And a bear met him :
Or went into the house, and leaned his hand on a wall,
And a serpent bit him.
- 20 Shall not the day of Jehovah be darkness, and not light ?
Even thick darkness, and no shining in it ?
- 21 I HATE, I * despise your feasts ;
And I will not smell on your solemn days.
- 22 Although ye offer unto me burnt-offerings,
And your offerings of flour, I will not accept *them* :
And the peace-offering of your fatlings I will not regard.
- 23 Take thou away from me the sound of thy songs :
And the melody of thy viols I will not hear.
- 24 But let judgement roll down as waters,
And righteousness as a mighty stream.

* Or, reject.

25 DID

17. —vineyards] The usual scenes of joy.
18. —desire] Deriding the prophetic predictions. Jer. xvii. 15. Ezek. xii. 22.

19. As if, &c.] The calamities foretold are inevitable.

20. Shall not, &c.] A strong asseveration is beautifully conveyed in this question. The 18th, 19th, and 20th verses are very sublime. Darkness is naturally put for calamity, and light for gladness. So Hor. Od. iv. iv. 40.

Pulcher fugatis

Ille dies Latio tenebris.

“ We use *light* to denote knowledge: the sacred writings, with no less propriety and elegance, apply it also to prosperity, honour, wealth, or any kind of happiness.” Tayl. pref. to conc. §. iv. See on Mic. vi. 14.

21. —feasts] The word may also be rendered *sacrifices*. See Ex. xxiii. 18. Mal. ii. 3. Ps. cxviii.

27. Spencer de leg. Hebr. 703.

—solemn days] Days when the people were *restrained* from the common business of life. Deut. xvi. 8. Taylor in voc. Bishop Lowth on Isai. i. 13. vid. Additions.

22. —accept *them*] ó. MS. Al. read *εἰς προσδοξίαν αὐτά*. As if the text had been *דָּבָר*.

—fatlings] Some think that the buffalo is meant. See Boch. L. ii. xxviii. 282.

23. —songs—viols] The usual accompaniments of sacrifices among the Jews and Heathens.

Sacrifica dulces tibia effundat modos,

Et nivea magna victima ante aras cadat.

Sen. Troad.

See Spencer de leg. Hebr. 1105.

There is great authority and majesty in this passage, v. 21—24; and the grandeur of the image with which it closes must strike every reader.

E

- 25 Did ye offer unto Me sacrifices, and an offering of flour,
In the desert *during* forty years, O ye house of Israel?
26 Nay, but ye bare the tabernacle of your Moloch,
And the star of your God Chiun;
Your images which ye made unto yourselves.
27 Therefore will I cause you to go into captivity beyond
Damascus,
Saith Jehovah, the God of hosts *is* his name.
C. VI. 1 Woe unto them that dwell at ease in Sion,
And that rest secure on the mountain of Samaria:
That are named after the chief of the nations:

And

25. Did ye offer unto Me] Verborum emphasis in מִיְהִי *sita*. Spencer, 744. Did ye offer such sacrifices as were acceptable to ME; such entire and undivided service as I enjoined?

26. Nay, but, &c.] God is introduced as replying: No: ye sometimes carried about Moloch in his sacellum, *ναῖσκος*, shrine, or tabernacle. The true reading seems to be מִלְכֹם. See c. i. 15. *ó*. and Ar. omit the pronoun: and Syr. has מִלְכֹם. See also Acts vii. 43. Perhaps MS. 575 reads מִלְכֹם. Moloch, or Malchom, was probably the name of any famous *king* worshipped by the heathens. But Spencer thinks that it was ofteneft given to the sun. Selden and Grotius observe, that Saturn was thus called by the Phenicians. See Spencer 360.

And the star] I have ranged the words as in *ó*. and Acts vii. 43. Their collocation in the Hebrew is unnatural, and points out a mistake in the copies:

Nay, but ye bare the tabernacle of your Moloch,
And Chiun, your images, the star of your God
Which ye made to yourselves.

MS. 612 places the words thus: Chiun *your*
God the star [of] your images.

C. IV.

1.—mountain] Samaria was situated on a mountain. 1 Kings xvi. 24.

—named after] The Hebrew word implies

Chiun] That this was a name for Saturn, see Spencer de leg. Hebr. p. 666: who discusses the place before us at large. The God may have been represented as a star, with certain symbols of distinction. See Selden ii. 396. See also Camp. Vitranga obs. sacr. l. ii. c. 1. p. 233. 4°. The reading of *ῥαιφάν* in *ó*. and of *ῥεμφάν*, *ῥαιφάν*, *ῥαφάν*, *ῥεφφάν*, *ῥεφᾶ*, Acts vii. 43, where the MSS. vary, may be accounted for two ways: *כִּיּוֹן* may have been read *רִיּוֹן*, there being a similarity in the two initial letters: or Rephan, the Egyptian name for Saturn, may have been used by translators, who lived in Egypt, as an equivalent term to Chiun. See the authors already referred to: and Hammond on Acts vii. 43.

προσκυνεῖν in Acts seems supplied by way of interpretation: and one MS. for *βαβυλῶνος* reads *δαμασκῶ*, as Justin Martyr did, according to Beza. The Æth. version omits the last clause, *καὶ μετοικίω ὑμᾶς ἐπὶ κείνῃ βαβυλῶνος*, in v. 43.

27. —beyond Damascus.] To which city it seems probable that Hazael carried many captives. 2 Kings x. 32, 3. But now the Israelites were to be led away captives into Assyria and Media. 2 Kings xv. 29. xvii. 6.

an allusion to the custom of marking a name, or character, by punctures. See Bishop Lowth on Isai. xlv. 5. They call themselves, not after their

- And to them the house of Israel resort.
- 2 Pass over unto Calneh, and see :
And go from thence to the great Hamath :
And go down to Gath of the Philistines.
Are they better than these kingdoms ?
Or is their border greater than your border ?
- 3 Woe unto them that remove far from them the evil day,
And hasten the feat of violence :
- 4 That lie upon beds of ivory,
And stretch themselves upon their couches :
That eat lambs from the flock,
And calves from the midst of the stall :
- 5 That sing to the sound of the viol ;
That, like David, invent for themselves instruments of music :
- 6 That drink wine in bowls,
And anoint themselves with the * first ointments :

* Or, choicest.

But

their religious ancestors, but after the chief of the idolatrous nations ; with whom they intermarry, contrary to their law. See Chald. But this and the next line are very obscure. “ נָקְבִי” Justinus : f. ex Aq.” Secker.

—house] Syr. and one MS. read בְּנֵי sons.

—resort] Sc. for idolatrous and other illegal purposes. See the former part of Hosea, vii. 8. and Pf. cvi. 35.

2. —Calneh] A city in the region of Babylon ; Gen. x. 10 : and, as it seems, lately subdued by the Assyrians.

—Hamath] A Syrian city on the Orontes. It was conquered by Jeroboam : 2 Kings xiv. 25 : and by the Assyrians : xix. 13.

—Gath] Uzziah, in whose reign Amos prophesied, took this city. 2 Chron. xxvi. 6.

—better—greater] Why then do ye worship their Gods ? and why are ye not grateful to Jehovah ?

3. —remove far] In their own idea and expectation ; notwithstanding the divine forewarnings. See c. ix. 10. Ezek. xii. 22, 27.

—hasten] Anticipate the day of oppressive judgement, and bring it forward with delight in their own minds. See שָׁבַת Kings x. 19. 2 Chron. ix. 18. “Confer כִּסֵּא חַוֹּת Pf. xciv. 20.”

Secker. Or ; that wish for the sabbath, to commit violence on men unprepared to resist it. See Syr. 6.

4. —stall] Bochart, Hieroz. ii. xxxi. 304, shews that the original word denotes *vinculum colli* : and that the prophet means, “vitulum qui in vinculis grana triturat, et eorum esu pinguescit.”

5. —sing] Bochart says that פָּרַט signifies “cantiones suas vocibus minutim concisis et sono vibrante et frequentato canere. Unde illud Horatii ; —Grataque fœminis.

Imbelli cithara carmina divides. Od. i. xv.” He derives the word *bard* from this root. Geogr. 666.

—viol] ἡ νάβλα, δώδεκα φθόγους ἔχουσα, τοῖς δακτύλοις κρούεται. Jos. Ant. vii. xii. 3.

—as David] V. Syr. Boch. Hieroz. ii. xliv. 464 : and Bishop Lowth on Isai. p. 49, agree with our translators in joining this with the latter clause of the sentence. The construction in the Hebrew is uncertain. Syr. reads וְכִדְוִיד.

6. —bowls] This has a reference to the magnificence of the repast. Harmer i. 379.

—anoint themselves] Horace has, perfusus liquidis odoribus. Od. i. v. 2. Archbishop Secker thinks that we should render, “And perfume themselves with the chief perfumes.” As our translation,

* Hebr. *breach*.

But are not pained at the * destruction of Joseph.

7 Therefore now shall they go into captivity with the first that go into captivity ;
And the banquet of those that stretch themselves shall pass away.

8 THE Lord Jehovah hath sworn by himself,
Saith Jehovah the God of hosts :
I abhor the excellency of Jacob,
And I hate his palaces :

† Hebr. *its fullness*.

9 Therefore will I deliver up the city, with † all that is therein.
And it shall come to pass, if there remain
Ten men in one house, *that* they shall die.

10 And a man's relation, and he that burneth him, shall take him up,

‡ Hebr. *sides*.

To carry the bones out of the house :

And shall say to him that is in the ‡ innermost part of the house, *Is there yet any* with thee ?And he shall say, *There is none*. Then shall he say, Be silent. Because *they set not themselves* to mention the name of Jehovah.

11 Surely, behold, Jehovah will command,

And

translation, though literal, gives a different idea from what it did formerly. ix Sermons, p. 68.

—destruction] Literally, breach. So imperiumque *frangat*. Hor. Od. i. xxxv.

7. —the first] ראש refers to ראשית in the foregoing verse : and there is paronomasia in סר and סרוחים.

8. —saith Jehovah, &c.] ó. Ar. and one MS. omit this line.

I abhor] Read מתעב.

—the excellency] The power to which I have raised Jacob in his descendents. See c. viii. 7.

—deliver up] Or, shut up. Samaria was besieged three years by Shalmaneser. 2 Kings xvii. 5.

9. —die] By famine, or pestilence, during the siege.

10. —he that burneth him] Many MSS. read ומשרפו. "Videtur legendum ומספרו et lugens eum. Sed alibi non extat ספר in Pihel." Secker.

Be silent] The original word is irregular, and formed to express the idea.

—to mention] Sc. in prayer, or with the reverence due to him. להזכיר. So Judges i. 19. For *he* [Joshua] *did not set himself* to drive out, &c. See 2 Chron. ii. 8. ed. Vanderh. 9. xi. 22. xii. 12. xix. 2. Ezra ix. 15. x. 12. Esth. vii. 8. Amos viii. 4. The phrase is entire, 2 Chron. xxvi. 5. והי לדרוש ואל יזכר שמו. ó. And again Deut. xxxi. 17. See Nold. l. §. 44. Obf. β. p. 414.

This obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcass shall be burnt, and the bones shall be removed with no ceremony of funeral rites, and not without the assistance of the nearest kinsmen. Solitude shall reign in the house : and if one is left, he must be silent [See c. viii. 3.] and retired, lest he be plundered of his scanty provisions.

And will smite the great house with breaches,
And the small house with clefts.

- 12 Do horses run on a rock?
Doth *a man* plough *it* with oxen?
For ye have turned judgement into hemlock,
And the fruit of righteousness into wormwood:
13 Ye that rejoice in a thing of nought;
That say, Have we not taken to ourselves * dominion by our * Hebr. *horns*.
own strength?
14 Surely behold I will raise up against you, O house of Israel,
Saith Jehovah, the God of hosts,
A nation; and they shall oppress you
From the entering in of Hamath to the river of the desert.

C. VII.

- 1 THE Lord Jehovah thus shewed unto me: and behold he
formed locusts in the beginning of the shooting up of the latter
growth: and, behold, it was the latter growth after the King's
2 mowings. And it came to pass, when they had made an end of
eating

11. —breaches—clefts] Universal ruin shall be spread through the city by the enemy. Or the earthquake may be alluded to.

12. Do horses—] The sense may be, The earth shall be under you as a solid rock for barrenness, in consequence of the drought which I shall send as a punishment for your iniquities. The futures in the original have a *frequentative* sense. The force of the first line depends on the circumstance that horses were not anciently shod. See Bishop Lowth on Isai. v. 28.

—a thing of nought] Your idols, which are nothing. 1 Cor. viii. 4.

—dominions] *Horns* naturally stand for power, as the great strength of some animals is placed

in them: and they may anciently have been the hieroglyphical symbol of it. For it has been justly observed that hieroglyphics may have been a source of metaphors in the ancient eastern languages.

14. —Hamath] There was a city of this name in the northern part of the tribe of Nephthalim.

—river of the desert] Elsewhere called the river of Egypt, because it was in the way to that country: Numb. xxxiv. 5: i. e. Befor, which emptied itself into the sea not far from Gaza, and was the southern limit of the tribe of Simeon.

The Assyrians are the invaders prophesied of.

C. VII.

1. —locusts] Bochart derives גֹּרֵם from the Arab. *gaba e terra emergere*; quod locustarum proprium. Hieroz. part ii. iv. 1. 443. Castel on the word גֹּרֵם furnishes another root, the Arab. *gaba* secuit. גֹּרֵם, which is the reading of many

MSS. is formed, says Houbigant, as שְׁבִי *captivity*, and signifies agmen locustarum. The true reading may be גֹּרֵם the locust, collectively: or גֹּרֵם written contractedly גֹּרֵם.

—mowings] The falling of rain upon גֹּרֵם, which

eating the herb of the land, that I said; O Lord Jehovah, pardon, I beseech thee. Who shall raise up Jacob? for he *is* small.

3 Jehovah repented of this. It shall not be, said Jehovah.

4 THE Lord Jehovah thus shewed unto me: and, behold, the Lord Jehovah called to a judgement by fire. And it devoured
5 the great deep. And it devoured a part; and I said, O Lord Jehovah, cease, I beseech thee. Who shall raise up Jacob?
6 for he *is* small. Jehovah repented of this. This also shall not be, said the Lord Jehovah.

7 THUS he shewed unto me: and, behold, the Lord stood upon a wall *made* by a plumbline: and in his hand *was* a plumbline.
8 And Jehovah said unto me, What seekest thou, Amos? And I said, A plumbline. And the Lord said:

Behold, I *will* set a plumbline in the midst of my people Israel: I will not * pass through them any more.

* Hebr. *ald to pass.*

9 And the high places of Isaac shall be made desolate;

And

which we render *mown grass*, is mentioned Ps. lxxii. 6. But here we may understand the mowing of too luxuriant corn: the first cutting of which might be for the use of the King's horses, kept in great numbers contrary to the law of Moses. The second growth of such corn was called *לקש*, and the eating of this by locusts was fatal to the crop. See Buxt. lex. Chald. et Rabb. voc. *שחתה*, the word here used by the Chaldee paraphrast. The reader may also consult Harmer, ii. 466: who thinks that what we translate *mowing* may signify *feeding down*.

Luxuriam segetum tenera depascit in herba.

Virg.

Houbigant translates, postquam tonsi fuerunt regis greges.

2. —[shall raise up] V. *ó*. Ar. Syr. Houbigant, and one MS. read *יקים*: which is also the true reading, v. 5.

—[small] Reduced to a low state.

3. It shall not be] Sc. *הרברה*, as Isai. xiv. 24. xliii. 19. lxv. 6.

—repented] To affect the mind of the prophet, and by him that of the people, God displays different judgements, and shews his clemency by forbearing to execute them on the intercession of Amos: it being his sole intention

to represent these modes of punishment, and not to inflict them.

—deep] The waters of the sea. Exod. xv. 5, 8.

7. —he shewed] V. *ó*. Ar. and one MS. supply Jehovah: agreeably to v. 1. MS. A. and v. 4. MS. Vat. and c. viii. 1. MS. A. And I think that it should be admitted into the text.

—the Lord stood] *ó*. MS. A. Pachom. ed. Ald. *ἀντὶς ἐστηκός*. and *נִדְּרִי* is wanting in one MS.

7. What seekest thou—] This is said to raise the prophet's attention.

—a plumbline] The word denotes *tin* in Syr. and *lead* or *tin* in Arab. I will destroy and level Israel, as it were by a line. See 2 Sam. viii. 2. 2 Kings xxi. 13. Isai. xxviii. 17. xxxiv. 11. Lam. ii. 8.

8. I will not pass through them—] So c. viii. 2. I will make a full end: I will not pass through my people, as Judge and Avenger, any more. Ex. xii. 12. c. v. 17. I will not punish them by locusts, or by the fire of lightning or of earthquakes; but by hostile desolation and captivity.

9. —[Isaac] I believe the true reading here and v. 16. to be *יצחק*. Comp. Ps. cv. 9. 1 Chron. xvi. 16. and observe that in the psalm ten MSS. read *ליצחק*.

And the sanctuaries of Israel shall be laid waste :

And I will rise up against the house of Jeroboam with the sword.

10 THEN Amaziah, priest of Bethel, sent to Jeroboam king of Israel, saying : Amos hath conspired against thee in the midst of the house of Israel : the land is not able to bear all his words.

11 For thus Amos saith : Jeroboam shall die by the sword ; and Israel shall surely go into captivity out of their own land.

12 THEN Amaziah said unto Amos ; O thou Seer, go flee thou away into the land of Judah, and eat bread there, and there

13 prophesy : but † prophesy not any more against Bethel ; for it is the King's sanctuary, and the temple of the kingdom. † Hebr. *add not to prophecy.*

14 THEN answered Amos, and said to Amaziah :

I *was* no prophet ;

Neither *was* I the son of a prophet :

But I was an herdsman, and a gatherer of sycamore-fruit.

15 And Jehovah took me from ‡ following the flock ;

And Jehovah said unto me,

Go, prophesy unto my people Israel.

16 Now therefore hear the word of Jehovah :

Thou sayest, Prophesy not against Israel,

And drop not *thy word* against the house of Isaac.

‡ Hebr. *from after.*

17 Therefore

—with the sword] See 2 Kings xv. 8—10. xvii. 5, &c.

10. —bear] See Jer. x. 10. The people are not able to endure, or support them, through the indignation which they conceive at them.

11. Jeroboam] Or, metrically :

Jeroboam shall die by the sword ;

And Israel shall surely be led away captive out of their own land.

13. —against] So *ó*. Arab.

Bethel] See c. iv. 4. v. 5.

—temple] So Beth-el signifies ; *the house*, or *temple of God*.

14. —a herdsman] “ Videtur legendum נִקָּד. C. i. 1. 2 Reg. iii. 4.” Secker.

—a gatherer] *ἐκσυῶν*. Aquila. בִּלֵּשׁ, says Buxt. lex. Chald. & Rabb. respondet frequenter in Targum Hebræo פֶּשֶׁר scrutari. As the substantive in Arab. and Æth. signifies *a fig*, Bochart

supposes that the verb may mean, *ficans, sycaminans*, i. e. *colens*. Hieroz. L. ii. xxxix. p. 384. See Cels. Hierobot. i. 318. “ Gr. κρίζον, quod Hesychius explicat Κερτῶν ὡς γεινῶσαι πίπτειν. Sycamori enim, inquit Hieron. agrestes afferunt ficus, quæ si non vellicentur amarissimas cariculas faciunt, & a culicibus corrumpuntur. Et Dioscorides l. 1 : Fert. fructum, inquit, quæ non maturefcit nisi vellicetur ungue vel ferro.” Jo. Heinr. Michaelis. Biblia. Halæ. Archbishop Secker refers to this note, and adds ; “ Etiam hodie Græci culices pungendis ficibus adhibent. V. Tournefortii itin. apud Miller voc. *ficus*.”

—Sycamore-fruit] A kind of fig. Celsus.

16. drop] Metaphorically for to speak, to instruct. It is equivalent to prophesying : Ezek. xx. 46. xxi. 2. as well as here. See Job xxix. 22, 3. Micah ii. 6, 11. and Pocock on Micah ii. 6.

- 17 Therefore thus saith Jehovah:
 Thy wife shall be an harlot in the city;
 And thy sons and thy daughters shall fall by the sword:
 And thy land shall be divided by line:
 And thou shalt die in a polluted land;
 And Israel shall surely go into captivity out of their own land.

C. VIII.

- 1 THE Lord Jehovah thus shewed unto me: and, behold, a
 2 basket of late summer-fruits. And he said, What seeest thou,
 Amos? And I said, A basket of late summer-fruits. Then
 said Jehovah unto me:
 The latter end is come upon my people Israel:
 I will not * pass through them any more.
 * Hebr. add to pass.
 3 And the singing-women of the palace shall howl in that day,
 Saith the Lord Jehovah.
 There shall be many dead bodies in every place:
 And men shall say: Cast forth, be silent.
 4 HEAR this, O ye that bruise the needy,
 And set yourselves to make the poor of the land to fail †:
 † Or, cease.
 5 Saying:
 When will the new moon be gone, that we may sell corn?
 And the sabbath, that we may set ‡ forth wheat?
 † Hebr. open.
 § Hebr. to make.
 || Hebr. to pervert the balances of deceit.
 § Making the ephah small, and § making the shekel weighty;
 And || falsifying the deceitful balances:
 6 ‡ Buying them that are brought low for silver,
 ‡ Hebr. to buy. And

17. —polluted] A foreign land. Ezek. iv. 13:
 Hof. ix. 3. Or, in the land of Israel polluted by
 blood.

And Israel—] A repetition of Amaziah's
 words, v. 11.

C. VIII.

1. —a basket] *kalabos* Symm. *ἀγρὸς* ὁ. Arab.
 מן vas. Chald.
 There is a paronomasia in קיץ late summer-
 fruits, and קץ the latter end.
 3. —the singing women] I adopt Houbi-
 gant's reading: שורות, cantatrices.
 —cast forth] לאמר is understood, as fre-
 quently.
 —be silent] See c. vi. 10.

4. —bruise] Read שופים. See c. ii. 7.
 —to make &c.] See c. vi. 10. Read להשבות
 to cause to cease, that is, to cut off, to destroy. See
 Hof. i. 4. Deficere facitis. V.
 5. —new moon] See Numb. x. 10. xxviii. 11.
 —set forth] Open our repositories of wheat
 for sale.
 6. —buying] His labour, or his person. See
 on c. vi. 10. for the construction.

And the needy in return for sandals:

And * selling the refuse of wheat.

7 JEHOVAH hath sworn by the excellency of Jacob;

† Surely I will never forget all their deeds.

8 Shall not the land be shaken for this?

And shall not all mourn that dwell therein?

And shall not all of it rise up as the river;

And be driven out of its place, and sink down, as the river of Egypt?

9 And it shall come to pass in that day,

Saith the Lord Jehovah,

That I will cause the sun to go down at noon,

And will darken the land in the bright ‡ day.

10 And I will turn your feasts into mourning,

And all your songs into lamentation:

And I will bring sackcloth upon all loins,

And baldness upon all heads:

* Hebr. *that we may sell.*

† Hebr. *If I will forget for ever.*

‡ Hebr. *day of light.*

And

—sandals] See c. ii. 6.

7. —excellency] By the state of exaltation to which he raised Jacob and his posterity. Or, By Jacob's most Eminent and Incommunicable One. J. Mede. fol. p. 8.

8. —be shaken] See c. i. 1.

—as the river] Five MSS. read כִּיָּאֵר; two read so originally; and perhaps three more. And six MSS. and one edition read כִּיָּאוֹר. So c. ix. 5, eleven MSS. and five editions read כִּיָּאוֹר. That the Nile was called the river, by way of eminence, see Præl. Hebr. xxiv. p. 325. On יָאֵר Gussenius observes, "Radii lucis e luminari, ut e fonte suo rivi, exeunt. Quapropter & nomen alterum ex altero effectum suspicor." In Cast. lex. I find that the Arabic word אֵר signifies *fudit*.

—and be driven out] "וְנִגְרְשָׁה non agnoscunt ὁ. nec habetur c. ix. 5. qu. an גִּרְשָׁה an גִּרְע." Secker. The word is wanting in MS. 96: and MS. 150 reads וְנִגְרְעָה.

—sink down] Sixteen MSS. read with Keri וְנִשְׁקַעָה. See c. ix. 5. The rising and falling of the ground with a wave-like motion, and its leaving its proper place and bounds on occasion

of an earthquake, are justly and beautifully compared to the swelling, the overflowing, and the subsiding of the Nile. "Le mouvement qu'elles impriment à la terre est tantôt une espece d'undulation semblable à celle de vagues." Encycl. 4°. vid. tremblement de terre.

—cause—to go down] Houbigant prefers the reading of Chald. וְהִחְבֵּאתִי, and I will hide. That this passage may be understood literally see c. iv. 13. It may also be interpreted metaphorically, of changing a prosperous and joyful state into an adverse and mournful one.

10. —baldness] See Bishop Lowth on Isai. xv. 2, and Jer. vii. 29. xlvii. 5. xlviii. 37. Job i. 20.

Ἄς καὶ ἀποφθιμένας πᾶσαι νεοθήγῃ χαλκῷ

Ἀλίκης ἰμερτὰν κρατὸς ἔθεντο κόμαν.

Sapph. Epigr. H. Steph. 229.

Non mihi te licuit lacrymis perfundere justis,

In tua non tonsas ferre sepulchra comas.

Ovid Epist. Canace. 115.

Planxere puellæ

Naiades, et sectos fratri imposuere capillos.

Metam. iii. 506.

And I will make it as a mourning for an only son;
And the end thereof as a day of bitterness.

11 BEHOLD, the days come, saith the Lord Jehovah,
That I will send a famine on the land;
Not a famine of bread,
Nor a thirst for water,
But of hearing the words of Jehovah.

12 And *men* shall wander from *the western-sea* to *the eastern-sea*,
And from north to south shall they run to and fro,
To seek the word of Jehovah; and shall not find it.

13 In that day shall the fair virgins,
And the young men, faint for thirst:

14 Who swear by the sin of Samaria;
And say, Thy God, O Dan, liveth;
And the * worship of Beersheba liveth:
And they shall fall, and shall not rise up again.

* Hebr. *way*.

C. IX.

—it—thereof] *הדברה*, this matter, this event,
may be understood. If we supply *אדך* the land,
אכל may be a participle:

And I will make it as one that mourneth for
an only son:

And the end thereof as a day of bitterness.
Nunc & amara dies, & noctis amarior umbra
est. Tib. l. ii. iv. 11.

11. —the Lord] V. *ó*. Ar. Syr. omit *אדני*.

—of hearing] See Ezek. vii. 26. In the ca-
lamity which shall befall Israel, there shall be no
prophet to direct them.

12. —to south] The Hebrew is, “from sea to
sea,” i. e. from the Mediterranean to the dead
sea, or, from west to east: “and from north to
east.” It is plain that there must have been a
mistake of transcribers, though neither versions,
paraphrase, nor MSS. remove it. Houbigant
proposes, *מִיַּם עַד יָמִין*, from *the western* sea to
south, and from north to east. It seems more
natural to adopt the word *יָמִין*, and likewise to
think that a transposition has taken place:

וְנָעוּ מִיָּם עַד מִזְרָח

וּמִצְפּוֹן וְעַד יָמִין יִשְׁטָטוּ

Eight MSS. instead of *עַד* read *וְעַד*. And a
transcriber's eye might more easily mistake, if
each of the transposed clauses began with the
same three letters.

13. —for thirst] From being forsaken by
Jehovah: according to v. 11, 12. The pause
is at *תתעלפנה*.

14. —worship] Hebr. *way*: i. e. religious way.
Acts xix. 9. *ó*. have: *θεός*, *ος*, and it is well con-
jectured that they read *צֶרֶךְ* *thy rock*. “Reponenda
vox aliqua quod *numen tuum* significat. Nescio an
פֶּרֶךְ: nam *פֶּר* et *שׁוּר* idem: Pf. lxix. 32. vitulus
autem Israelitarum *שׁוּר תְּבִנִית* Pf. cvi. 20.
Remotius est *פֶּחֶךְ*. Conf. Gen. xxxi. 53. Putat
Lowth *נֶרֶךְ* notare cultum: Hof. x. 13: ubi
vide notam. Sed vix puto *וְעַד* de cultu usurpari,
sed neque de vitulo fasili.” Secker.

Αὐτὸς πόντος

Ἰνὴ τὰ ὅλα. ἱ. ὁ ὕμνος.

Soph. Antig. 465.

C. IX.

1 I SAW the Lord standing upon the altar; and he said:

SMITE the upper-lintel, that the door-posts may shake.

For I will * wound them in the head, *even* all of them:

* Or, cut.

And their posterity will I slay with the sword.

He that fleeth of them, shall not flee *away*;

And he that escapeth of them, shall not escape *into safety*.

2 If they dig down to the grave,

Thence shall mine hand take them:

And if they climb up to heaven,

Thence will I bring them down:

3 And if they hide themselves in the top of Carmel,

I will search *for them*, and thence will I take them out:

And if they hide themselves from † mine eyes in the bottom † Hebr. *from before*.
of the sea,

There will I command the serpent, and it shall bite them:

4 And if they go into captivity before their enemies,

There will I command the sword, and it shall slay them:

And I will set mine eyes upon them

For evil, and not for good.

5 For the Lord Jehovah, the God of hosts,

Is he who toucheth the earth, and it shall melt;

And all that dwell therein shall mourn;

And all of it shall rise up, as the river,

And

1. —the upper-lintel] The upper part of the door-frame in the temple, which bound the whole together: so called because adorned with knops of pomegranates. This vision denotes the breach and ruin of the kingdom of Israel: and the earthquake may really have produced the effect mentioned.

I will wound] Houbigant reads וְאֶבְצַעֵם: and this, or וְאֶבְצַעֵם, is necessary.

—head] This corresponds to the upper-lintel in the foregoing line.

—flee *away*] Observe in ὁ διαφύγει, and διασώβη.

3. —top of Carmel] Which may have

abounded in caverns. See Bishop Lowth on Isai. ii. 19.

—the bottom] The Arabic root in Cast. lex. signifies *loco plano incessit*.

There—] See מַשׁוּם in Noldius.

—serpent] “Serpentes in aquis degunt.” Boch. Hieroz. i. iv. 26.

Immensis orbibus angues

Incumbunt pelago, pariterque ad littora tendunt. Virg. Æn. ii. 204.

5. —melt] See Ps. xcvi. 5. The frame of nature is dissolved before him. An allusion to the earthquake.

F 2

And shall sink down, as the river of Egypt.

6 He buildeth his upper-chambers in the heavens;
And his storehouse, he foundeth it on the earth:
He calleth the waters of the sea,
And poureth them over the face of the earth:
Jehovah [the God of hosts] is his name.

* Hebr. *Chusites*. 7 ARE ye not to me as the sons of the * Ethiopians,
O sons of Israel, saith Jehovah?

† Hebr. *Aram*. Did I not bring up Israel from the land of Egypt,
And the Philistines from Caphtor, and † Syria from Kir?

8 BEHOLD

—as the river] See c. viii. 8. The prophet repeats this lively image; as his mind was strongly impressed with the dreadful effects which the earthquake would produce.

6. —upper-chambers] Ennius, as quoted by Lively, has *Cœnacula maxima cœli*. Harmer remarks, from Jer. xxii. 13, 14, that the chief and most ornamented apartments in the King's palace were upper rooms: and that the chief-rooms in the houses of Aleppo at this day are those above. v. i. 174. "מעלותי. Hic tantum cœnaculum notat. Videtur legendum עליותי, ut Ps. civ. 3, 13. Præcedit Mem." Secker.

—storehouse] The verb in Chald. signifies *collegit*: and in Arab. *foenix firmæ compaginis*. Houbigant agrees with Cappellus in rendering it *penus*, *apotheca*. אנדה "fasciculus, sarcinula, apotheca qua sarcinæ reponuntur." Vid. Capp. & Houb. There may be an allusion to repositories in the lower parts of houses, or to such as were sometimes dug in the fields. Jer. xli. 8. Est in Africa consuetudo incolarum, ut in agris, & in omnibus fere villis, sub terra specus, condendi frumenti gratia, clam habeant. Hirtius: quoted by Bochart P. ii. L. iv. xxi.

Jehovah] We may collect from ṣ. Ar. Syr. that this line should be lengthened by adding אֱלֹהֵינוּ, צְבָאוֹת, or אֱלֹהֵי צְבָאוֹת. ṣ. MS. Pachom. read ας ὁ ὁ παντοκράτωρ. See on C. v. 8.

The power and sure vengeance of the Deity are very sublimely described in this and the four preceding verses.

7. —Ethiopians, or Chusites] Chus was the son of Ham. Gen. x. 6. And that the Chusites inhabited a part of Arabia Petræa and Felix is

shewn by Bochart, *geogr. sacr.* 213, and by Calmet: *Dict. in voc.* See Numb. xii. 1. compared with Ex. ii. 16. 2 Chron. xxi. 16. Ezek. xxix. 10. Hab. iii. 7. They were, says Bochart, a powerful but despised nation.

—the Philistines] ἀλλόφυλοι, as ὁ. often translate the word: and the root in Sam. and Æth. denotes *a stranger*, *an emigrant*. See Cast. lex.

—Caphtor] Bochart contends that this is Cappadocia. But Calmet with more reason thinks it Crete. It is called נִי Jer. xlvii. 4: though I believe that this word sometimes signifies the sea-coast of a remote continent. See on Zeph. ii. 11. And these people are called Cherethim, 1 Sam. xxx. 14. Ez. xxv. 16. Zeph. ii. 5. Bochart says that the sea-coast of Palestine had this name. *Geog.* p. ii. i. xv. But it may have been given it, because it was a Cretan colony. That both these and the Cretans were excellent archers, See Boch. ib. and Cast. lex. in voc.

—Kir] Aram, from whom Syria had its name, was the son of Shem. Gen. x. 22. Part of his posterity settled in Aram Naharaim, or Mesopotamia. And that a part anciently settled in Kir, (whether a city of the Medes, Isai. xxii. 6, or some other of this name,) we learn from the passage before us. See Boch. *Geogr.* p. 293.

The sense seems to be: Trust not in your ancestors, who were so highly favoured by me. Your vices have made you vile in my sight. Trust not in my deliverance of you from the land of Egypt. Other nations have been transplanted into fertile countries, as well as you; and particularly your neighbouring enemies.

- 8 BEHOLD, the eyes of the Lord Jehovah *are* upon the sinful kingdom;
 And I will destroy it from off the face of the earth.
 Yet I will not utterly destroy
 The house of Jacob, saith Jehovah.
- 9 For, behold, I will command,
 And I will sift the house of Israel among all the nations,
 As *one that sifteth corn* with a sieve:
 And a grain shall not fall upon the ground.
- 10 But all the sinners of my people shall die by the sword,
 Who say, Evil shall not draw near, nor come * suddenly, on * Or, *surprise,*
 our account. or, *prevent us.*
- 11 In that day I will raise up the fallen tabernacle of David,
 And I will † close up the breaches thereof: † Or, *repair.*
 And I will raise up its ruins,
 And I will build it as *in* the days of old:
- 12 That the residue of men may seek Jehovah,
 And all the heathen ‡ who are called by my name; ‡ Hebr. *over*
 Saith Jehovah who doeth this. whom my name
 is called.

13 Behold

8. —[sinful kingdom] God destroyed many sinful kingdoms by the Assyrians: but the kingdom of Israel seems here to be meant.

9. —sift] Or shake together, and toss to and fro, so as completely to mingle.

—*one that sifteth*] For the idiom see on Jon. iii. 7. "Potest excidiſe בר ante vel post בכרה. Sola Vulgata frumentum habet." Secker.

—a grain] One signification of the Arabic root in Cast. lex. is *frustum rei*: 18th sense.

Though I will thus mix the Israelites with distant nations, yet there shall be a general restoration of them to their own land.

10. —all the sinners] The most secure and presumptuous sinners of the Israelites shall fall by the sword.

11. —day] When I prevent a grain from perishing. Acts xv. 16, "In that day" is changed into μετά ταῦτα ἀναστήσω καὶ ἀνοικοδομήσω is an Hebraism equivalent to, I will raise up, i. e. I will build again. The second hemistich, "And I will close up the breaches thereof," is omitted. καὶ ἀνορθώσω αὐτὴν is a rendering of וְבִנִיתִיהָ: and

the two following words כִּי־מִי עֵלָם, as in the days of old, are omitted.

—tabernacle] Elegantly, for the kingdom of David.

—breaches thereof] Read with V. ὁ. Ar. and Houbigant פְּרִצִּיהָ: and again וְהִסִּירוּתֶיהָ. See the collated MSS. for the insertion of the former י and of the second ך in this latter word.

12. —men] The true reading is אֲדָם, according to ὁ. Arab. Acts xv. 17. some MSS. of Syr. and Eusebius. See Kenn. diff. gen. §. 67. 81.

—seek Jehovah] The Alexandrine MS. of ὁ. has ὅπως ἄν, and τὸν Κύριον: as Acts xv. 17: and Ar. has אֵלֶיךָ τὸν Κύριον. The Aldine ed. of ὁ. and MS. Pachom. have ὅπως ἐκζητήσωσίν με: and thus discover how the genuine reading has been lost. In the present text אֵת remains: the Aldine represents אֵתִי: and this, written אֵת contractedly, was substituted for אֵת יְהוָה: See on Jon. i. 9.

—doeth this] There is good external authority Acts xv. 17, for omitting πάντα.

On the restoration of the Jews after their captivity,

- 13 Behold, the days come, saith Jehovah,
That the plougher shall draw near to the reaper;
And the treader of grapes, to the sower of the seed:
And the mountains shall drop sweet wine;
And all the hills shall melt.
- 14 And I will bring again the captivity of my people Israel;
And they shall build the desolate cities, and shall inhabit *them*;
And they shall plant vineyards, and drink the wine thereof;
They shall also make gardens, and eat the fruit thereof.
- 15 And I will plant them upon their land;
And they shall no more be rooted up
From the land which I have given them,
Saith Jehovah thy God.

tivity, the Messiah came, and the Gentiles [or, the rest of mankind besides the Jews] were admitted into his church: and on the future grand restoration of the Jews, the borders of the Christian church will be enlarged among the Gentiles. Rom. xi. 12, 15.

13. draw near to] It is a lively way of expressing that the harvest and vintage should be copious and long in gathering. Professor Michaelis observes that *ó. MS. A. Ar. and Syr. make this passage parallel to Lev. xxvi. 5. "The threshing shall reach unto the vintage." He proposes to read דורש בבוֹצֵר trituran vindemiatozem, giving דרש the Arabic sense terere, conterere." Mr. Woide. I prefer הדִּישׁ בבוֹצֵר: Affequatur tritura vindemiam: or דרש בבוֹצֵר: Affequatur trituran vindemiatozem. Harmer thinks that the perfect quiet and freedom from disturbances in the country are also implied. The corn and grapes shall not be gathered in a state of immaturity, from fear of enemies. i. 90.*

—sower] Literally, *the drawer forth of the seed* out of the basket.

—mountains—hills] These were the proper places for vineyards.

Apertos

Bacchus amat colles. Virg. Georg. ii. 112.
—sweet wine] From the trodden grape. See Harmer i. 386. Or, expressed from rich fruits. See Cantic. viii. 2. We have a parallel line Joel iii. 18.

—melt] They shall flow, as it were, with the abundance of wine produced on them. Joel iii. 18.

14. —vineyards] See the contrast c. v. 11.

—the fruit thereof] Read with Houbigant and fourteen MSS. פריהֶן.

15. —plant] This image is beautifully taken up from the foregoing verse.

—no more] This part of the prophecy will receive its completion on the future restoration of the Jews to their land.

—thy God] *ó. Ar. read אלהים: which seems preferable. One MS. read so originally. "Saith the God Jehovah."*

THE

THE BOOK OF

H O S E A.

C. I.

1 THE WORD of Jehovah which came to Hosea, *the son of Beer*, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and in the days of Jeroboam, *the son of Joash*, king of Israel.

2 THE

1. —in the days] If we suppose that Hosea prophesied during the course of sixty-six years, and place him from the year 790 before Christ to the year 724, he will have exercised his office eight years in the reign of Jeroboam the second, thirty-three years in the reign of Uzziah, the entire reigns of Jotham and Ahaz, and three years in the reign of Hezekiah: but will not have survived the taking of Samaria.

Hosea is concise, sententious, and abrupt. It is his manner to omit the connexive and adverbative particles; an observation which we should recollect when we observe them occasionally supplied by versions or manuscripts. These are among the causes of that obscurity for which he is remarkable: but the greatest difficulties arise from the corrupt readings which deform the printed text.

He chiefly addresses Israel; but introduces frequent mention of Judah. He not only inveighs against the vices of the people, but sharply arraigns the conduct of their kings, princes, and priests. Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious peo-

ple with promises of abundant mercies in store for them: and his transitions from one of these subjects to the other are rapid and unexpected.

He abounds with short and lively comparisons; and, like the best Greek and Roman writers, often omits the particle of similitude. These comparisons he sometimes accumulates; in the spirit of that poetry which is most admired. See c. vi. 3, 4. ix. 10. xi. 11. xiii. 3. xiv. 5, 6, 7.

He has often a great force of expression. See c. i. 7. ii. 3, 18, 21, 22. iv. 2. vi. 5. xi. 4, l. 1. xii. 1, l. 1.

He is sometimes highly animated. See c. iv. 14. v. 8. viii. 1. ix. 5, 14. xiii. 10, 14.

Many beautiful passages occur in this prophet: as in the families throughout: in the allegories c. ii. 2—20: c. vii. 11, 12. c. viii. 7, l. 2, 3, 4. c. x. 11, 12, 13. c. xiii. 15: in the pathos: c. xi. 3, l. 1, 2. and v. 8, 9: in the figures: c. xiii. 12. xiv. 2, l. 5.

There are also some parts which are truly sublime: as c. v. 14, 15. viii. 7, l. 1. x. 8, l. 2, 3. xiii. 7, 8.

2 THE beginning of the word of Jehovah by Hosea. And Jehovah said unto Hosea:

Go, take unto thee a wife of fornications, and children of fornications:

For the land hath committed great fornications *in departing* from Jehovah.

3 AND he went and took Gomer, the daughter of Diblaim: and she conceived, and bare him a son. And Jehovah said unto him:

4 Call his name Jezreel:

For yet a little *while*, and I will * visit

The blood of Jezreel upon the house of Jehu:

And I will make the kingdom of the house of Israel to cease.

5 And it shall come to pass in that day,

That I will break the bow of Israel in the valley of Jezreel.

6 AND she conceived again, and bare a daughter. And God said unto him:

Call her name Lo-ruhamah, *or, Not-having-obtained-mercy.*

For I will no † more have mercy on the house of Israel;

But

* Or *avenger*, or *punish*.

† Hebr. *I will not add any more to have.*

2. —by Hosea] Or, to Hosea: as *ó*. MS. Al. Ar. Syr: and as *ו* is used c. xii. 6. But perhaps, in the passage before us some translators read *ו*. “By or to. Numb. xii. 1—6.” Secker.

—a wife of fornications] A wife from among the Israelites, who are remarkable for spiritual fornication, or idolatry. God was, as it were, an husband to Israel; and this chosen nation owed him the fidelity of a wife. See Ex. xxxiv. 15. Deut. xxxi. 16. Judg. ii. 17. Isai. liv. 5. Jer. iii. 14. xxxi. 32. Ez. xvi. 17. xxiii. 5, 27. c. ii. 5. See also Rev. xvii. 1, 2. He therefore says with indignation: Go, join thyself in marriage to one of those who have committed fornication against me; and raise up children who, by the power of example, will themselves swerve to idolatry. c. v. 7.

—for the land—] I may justly use this language. For the land hath committed, or committeth, &c.

4. Call his name—] This is agreeable to the genius of a people used to significant and prophetic names. Such, among many others, were Japhet, Abraham, Judah, Joshua, Jerubbaal, Jud. vi. 32, Solomon.

—the blood of Jezreel] Not Jehu's vengeance on Ahab's family: see 2 Kings x. 30: but his acts of cruelty while he resided at Jezreel; a city in the tribe of Issachar, Josh. xix. 18, where the kings of Israel had a palace. 1 Kings xxi. 1.

And I will make] I will also cut off the kingdom of Israel by the Assyrians. See v. 6. But some say that the text expresses the ceasing of the kingdom of Israel from the house of Jehu: 2 Kings x. 30: a prophecy fulfilled 2 Kings xv. 10.

—in the valley of Jezreel] Here it is probable that a remarkable defeat from the Assyrians was sustained. Or, here the death of king Zechariah, the fourth lineal descendent of Jehu, may have happened. 2 Kings xv. 10.

6. And God said] Syr. and *ó*. MS. Pachom. supply *the Lord*: *מריא*: *κύριος*. So again v. 9.

—no more have mercy] The Hebrew phrase may be varied: *רחם*, as Isai. viii. 5. *לרחם*, as Amos vii. 13. *וארחם*, as Judg. xi. 14. Esth. viii. 3. and *ארחם* as Prov. xxiii. 35. Isai. xlvii. 1. lii. 1. There is an allusion to the names in this v. and in v. 9, 1 Pet. ii. 10.

But I will surely take them away.

- 7 YET on the house of Judah will I have mercy,
And I will save them by Jehovah their God;
And I will not save them by bow, nor by sword,
Nor by battle, nor by horses, nor by horsemen.

- 8 AND she weaned *her that was called* Lo-ruhamah, *or, Not-*
9 *having-obtained-mercy*; and conceived, and bare a son. And
God said:

Call his name Lo-Ammi, *or, Not-my-people.*

For ye are not my people;
And I will not be your God.

- 10 YET shall the number of the sons of Israel be as the sand
of the sea,
Which cannot be measured nor numbered:
And it shall come to pass *that*, in the place where it was said
unto them,

Ye *are* * NOT-MY-PEOPLE,

* In Hebr. *Lo-*

There shall it be said unto them, *Ye are* THE-SONS-OF-THE- *Ammi.*

LIVING-GOD.

- 11 And the sons of Judah and the sons of Israel shall be gathered
together,
And shall appoint to themselves one head,
And shall come up out of the land:
For great *shall be* the day of Jezreel.

C. H.

7. —have mercy] For a longer time.

—by Jehovah] This prophecy is very strongly
expressed; and was fulfilled 2 Kings xix. 35.

Nor by battle] “Nor in war by horses.”

Dr. Wheeler. “*ó. MS. A. ed. Ald. and vers.*
Copt. add *ἐν τῷ ἀγῶνι.*” Mr. Woide.

And I will not save them by bow, nor by
sword, nor by battle;

Nor by chariots, nor by horses, nor by horsemen.

9. —your God] In the Hebrew there is no
word for *God*: nor is it supplied by the ancient
versions, the Chaldee paraphrase, or MSS. And
yet the structure of the sentence most clearly
requires it. Houbigant ingeniously conjectures
that the true reading is, *אלהים*; whence
אלהים לכם, consisting of the same letters; and
whence the present reading. Compare Lev.
xxvi. 12. Jer. xxiv. 7. xxx. 22. xxxi. 33. xxxii.

38. Zech. viii. 8. Hebr. viii. 10.

10. Yet—] God will restore them from the
Babylonish captivity.

—measured] Horace calls Archytas,

maris et terræ numeroque carentis arenæ
Mensorem.

—was said] Or, is said. Sc. in their own
country; where God by his prophet used, [or,
now uses,] this language.

11. —one head] Zerubbabel. After the re-
turn from Babylon, the distinction between the
kingdoms of Israel and Judah ceased.

—land] Whither they were dispersed.

—of Jezreel] Here is an allusion to the ety-
mology of the word, *God will sow*: Isai. lxx. 9:
or, *God will plant*: Isai. xvii. 10. Great will be
the day when God reinstates his people in their
land. See c. ii. 22, 23.

G

- C. II. * In Hebr. *Ammi*. 1 SAY ye unto your brethren, * MY-PEOPLE;
 † In Hebr. *Ru-* And unto your sisters, † HAVING-OBTAINED-MERCY.
hamah. 2 Plead ye with your mother, plead:
 For she *is* not my wife,
 Neither *am* I her husband:
 And let her put away her fornications from ‡ her,
 And her many adulteries from § her breasts:
 † Hebr. *from* 3 Left I strip her naked,
before.
 § Hebr. *from* And set her as *in* the day *when* she was born;
between. And make her as the desert,
 And set her as a land of drought,
 And kill her with thirst:
 4 Neither have mercy on her sons,
 Because they are the sons of fornications.
 5 For their mother hath committed fornication; she that con-
 ceived them hath caused shame:
 For she hath said, I will go after my lovers,
 Who give me my food and my water,
 My wool and my flax, mine oil and my strong drink.
 6 THEREFORE behold I *will* hedge up her way with thorns,
 And I will close up her enclosure;
 That she shall not find her paths.

7 And

1. Say ye—] To avert my judgements, threatened c. i. 6, 9, exhort each other to be worthy of appellations opposite to those prophetic ones before denounced against the sons and daughters of Israel, c. i. 6, 9. So act, that ye may truly say unto &c.

2. Plead—] Enter, as it were, into a forensic contest with your mother, the house of Israel; disavow her proceedings, and publicly protest against them.

—many adulteries] The original word may be considered as a *frequentative* one.

3. Left I—] See Bishop Lowth's note on Isai. iii. 17. Left I cause her to be exposed to such ignominy as brutal conquerors sometimes inflict: Ex. xvi. 39. xxiii. 26: and left I reduce her to the most extreme want. More than fifty MSS. or editions read *ושתיה* for *ושתה*. It is observable that the punishment of an adulteress among the Germans is thus described by Tacitus:

Accis crinibus nudatam coram propinquis expellit domo maritus. Tac. de mor. Germ. §. 18, 19.

—as the desert] *ó*. MS. Al. and Pachom. have *ὡς ἔρημος*.

5. strong drink] So Doctor Wheeler. See Pf. cii. 9. Seven MSS. read *ושיקני*. The word may come from *שוק* *appetere*. See Houbigant. Or from its Hiphil form *השיק* *redundare*: *mine abundance*. All my sustenance. Chald. Whatever I require or want. *ó*. Ar. Syr.

6. —her way] Read *דרכה* with *ó*. Ar. Syr. and Houbigant.

—with thorns] See Prov. xv. 19. and the note on Mic. vii. 4.

—her enclosure] *גדרה*, the *ה* being understood as a pronoun.

—shall not find] This refers to the Assyrian captivity.

7 And she shall follow after her lovers, but shall not overtake them;

And she shall seek them, but shall not find *them*.

Then shall she say:

I will go * again to my former husband;
For then *was it* better with me than now.

* Hebr. *and re-*
turn.

8 And she knew not

That I gave unto her

† Corn, and choice wine, and oil:

And the silver *which* I multiplied unto her,

And the gold, they offered unto Baal.

† Hebr. *The*
corn, and the
choice wine, and
the oil.

9 Therefore will I turn, and take away

My corn in its time, and my choice wine in its season:

And I will take away my wool and my flax,

That it may not cover her nakedness.

10 And now I will disclose her vileness in the sight of her lovers;

And none shall deliver her out of mine hand.

11 And I will cause all her joy to cease;

Her feast, her new-moon, and her sabbath, and all her solemn assemblies.

12 And I will destroy her vine and her figtree;

Of which she said, *These are* mine hire

Which my lovers have given me:

And I will make them ‡ a forest:

And the beasts of the field shall eat them.

‡ Hebr. *for a*
forest.

13 And

7. —follow after] in her mind. For some time she shall remain addicted to her Egyptian and Syrian idols, and to all her former idolatrous and immoral practices: but without carrying her evil wishes into execution.

8. —choice wine] So called because ירש it possesses, or inebriates. It was the first expressed juice of the grapes; or that which ran off of itself, from the weight of the clusters laid on each other. See Cast. lex.

—they offered] “Confer 2 Chron. xxiv. 7.” Secker. ó. Ar. read עשה or עשתה: She offered, or consecrated: but the number may be changed, as it often is.

—Baal] A name which, according to Ser-

vius, the Tyrians gave both to Saturn and to the Sun. Boch. Geogr. 663. It signifies *lord*; and may be a general term for false gods and lords. See v. 13.

Dr. Wheeler renders:

And that I multiplied to her the silver
And the gold, *which* they wrought for Baal.
Therefore will I again take away &c.

“וזהו Forte ובהם: sed aurum habent omnes interpretes.” Secker.

9. —not cover] I read with ó. Arab. and Houbigant מכסות.

12. mine hire] Israel attributed her fruitful seasons to her false gods.

- 13 And I will visit upon her the days of Baalim,
Wherein she burnt incense unto them;
And decked herself with her * ear-rings, and her † jewels,
And went after her lovers,
And forgot me; saith Jehovah.
- 14 NOTWITHSTANDING, behold, I will allure her,
And will lead her to the desert,
And will speak ‡ kindly to her.
- 15 And from thence will I give her her vineyards,
And the valley of Achor for a door of hope:
And there shall she sing as *in* the days of her youth,
And as *in* the day when she came up from the land of Egypt.
- 16 AND it shall come to pass in that day,
Saith Jehovah, *that* thou shalt call me, § MINE HUSBAND
And thou shalt no more call me || MY BAAL, [*or, Lord.*]
- 17 For I will take the names of * Baalim out of her mouth;
And they shall no more be mentioned by their name.
- 18 And I will make for them a covenant, in that day,
With the beasts of the field,
And with the fowls of the heavens,
And *with* the creeping things of the ground.
And the bow, and the sword, and war,

Will

13. Baalim] There were different idols worshipped under the name of Baal: as Baal-berith, Baal-zebub, Baal-peor.

—ear-rings] An ornament either for the ear or nose. The latter was worn in the left nostril. See the figure of the Ganges in Dow's history of Indostan. v. i. p. lxxvii. 4to.

—jewels] The original word is from חָלִי Arab. *ornavit monilibus*. See Cast. lex.

14. Notwithstanding] See Noldius §. 6. and Pocock in loc.

—allure her] Or persuade her. Though the word commonly signifies, *to inveigle, to deceive*; it may be used, by an easy metaphor, in a good sense.

—to the desert] From the distant countries, to which she was led captive, I will safely conduct her home through the desert.

15. —thence] Sc. From the desert.

—valley of Achor] This most fertile valley

lay to the north of Jericho, not far from Gilgal; and the restoration of it was an earnest of future blessings. Compare Isai. lxxv. 9, 10.

—sing] Literally, answer in the song, sing alternately. See Præl. Hebr. xix. p. 236. “*Ἀποκριθήσεται.* Theod.” Secker.

16. —thou shalt call me] Two MSS. read תִּקְרָא לִי. The versions read תִּקְרָא לִי, *she shall call me*, twice.

—MY BAAL] The very name, though capable of a good sense, as it signifies *husband*, or *lord*, should be avoided by them; because it was also the name of false gods. They should scrupulously avoid idolatry. And this was the fact immediately after their return from Babylon; and it has continued to this day.

18. —a covenant] Sc. of security from the evils which, in the days of my vengeance, arose from these causes.

- Will I break from the land :
 And I will make them to lie down in safety.
 19 And I will betroth thee unto me for ever :
 Yea, I will betroth thee unto me in justice, and in righteousness ;
 And in kindness, and in tender love :
 20 Yea, I will betroth thee unto me in * faithfulness ; * Or, truth.
 And thou shalt know Jehovah.
 21 And it shall come to pass in that day,
 I will hear, saith Jehovah,
 I will hear the heavens ;
 And they shall hear the earth ;
 22 And the earth shall hear the corn,
 And the choice wine, and the oil ;
 And they shall hear Jezreel.
 23 And I will † plant her unto me in the land ; † Or, sow.
 And I will have mercy on ‡ HER-WHO-HAD-NOT-OBTAINED- ‡ In Hebr. *Lo-
 MERCY ; ruhamah.*
 And I will say to *them who were* § NOT-MY-PEOPLE, Thou § In Hebr. *Lo-
 art || MY-PEOPLE ; Ammi.*
 And * they shall say, *Thou art MY GOD.* || In Hebr. *Ammi.*
 * he.

C. III.

—will I break] The Hebrews often use a verb which is applicable to some of the substantives placed after it, but not to all. See Mal. iii. 5. Mich. vi. 15. Zeph. i. 17. So Homer :

Ἔδωσί τε πίονα μῆλα,
 Οἶνον τ' ἔξαιτον μελιηδέα.

“Conveniret melius מלחמה cum אשבת.

Confer Ps. xlv. 10.” Secker.

19. And in kindness] Not only allotting what is just and right; but bestowing what is kind and affectionate.

20. —in faithfulness] There shall subsist an inviolable fidelity.

—know] Experience the exuberant goodness of Jehovah.

21. I will hear the heavens] When they ask, as it were, to send their rain on the earth.

—the earth] When it supplicates, as it were, for rain.

22. —the corn &c.] When they wish, as it were, to supply the wants of man.

—Jezreel] All nature shall hear, and mini-

ster to, the people whom God shall plant in their own land.

There is an implication in this passage that the Israelites had lately experienced unfruitful seasons; as Amos had foretold, c. i. 2. iv. 7—9. vi. 12.

The metaphors in this and the preceding verse are strong; but not without parallel ones in the best writers of antiquity. Euripides has

Ἐρᾷ μὲν ὄμβρεσ γαῖα. And
 Ἐρᾷ δ' ὁ σιμνὸς ἑρανόσ, πληθύμει
 Ὀμβρεσ, πεισὲν εἰς γαῖαν.

Quoted by Grot. in loc.

Tibullus thus addresses the Nile :

Te propter nullos tellus tua postulat imbres;
 Arida nec pluvio supplicat herba Jovi.

El. i. vii. Quoted by Lively in loc.

And Virgil has,

Neque audit currus habenas. Georg. i.

23. —will plant] The original word alludes to, and explains, the word Jezreel as used c. i. 11, and here in the foregoing verse.

C. III.

1 MOREOVER Jehovah said unto me:

Go again, love a woman,
Beloved by another, and an adulteress,
According to the love of Jehovah towards the sons of Israel:
And yet They turn away to other gods,
And love flagons of * wine.

* Hebr. grapes.

2 AND I bought her unto me for fifteen pieces of silver, and
3 an homer of barley, and an half-homer of barley. And I said
unto her:

Thou shalt abide with me many days:
Thou shalt not commit fornication, and thou shalt not be for
another man:

So will I also be for thee.

4 FOR the sons of Israel shall abide many days

Without

1. Go again] It may well be supposed that this injunction was given after the death of Hosea's former wife.

—a woman] "A wife." Dr. Wheeler.

Beloved by another] A lover of evil. *ô*. Ar. Syr. See Gen. xxv. 28. Or, one that loveth another. Or, according to the present pointing; and sixteen or seventeen MSS. which read אהובת; and Vulg. beloved by another. The attachment of the Israelites to their idols is referred to.

—adulteress] In the spiritual sense of forsaking God.

—according to the love] God's love to his people is here compared to the love of a husband towards his wife. St. Paul has the same comparison with respect to the love of Christ towards his church. Eph. v. 31, 32.

—towards] See את Nold. §. 8.

—flagons of wine] To drink wine in the temples of their idols. Am. ii. 8. Judg. ix. 27. Grapes are used for wine in the following places:

Poculaque inventis Acheloia miscuit uvis.

Virg. G. i.

Prælo domitam Caleno

Tu bibes uvam.

Hor. Od. i. xx.

Calcatamque tenet bellis socialibus uvam.

Juv. Sat. v. See Lively in loc.

Others think that the words should be rendered, *cakes of dried grapes*. See *ô*. Pocock in loc. and Jer. vii. 18. xlv. 19.

2. I bought] That is, according to the ancient custom, I paid her dowry. Gen. xxxiv. 12. 1 Sam. xviii. 25. Iliad ii. 178, 190. x. 473.

—an homer] A measure of more than eight bushels.

—and an half homer of barley] *ô*. Ar. Symm. Theod. render, *and a vessel of wine*. The Greek λήυθη seems derived from לתך by a transposition of letters. And Houbigant reads תירש *choice wine* for שערין. But עסין *new wine* more resembles the last letters in שערין.

It was observed by Sir J. Chardin in the east that, in the contracts for temporary wives, there is always the formality of a measure of corn mentioned, over and above the stipulated sum of money. Harmer ii. 513.

3. Thou shalt abide] After the ceremony of betrothing, thou shalt continue in my house many days, and shalt shew fidelity to me: and then I will become thy husband.

4. For the sons—] Thus the house of Israel shall continue many days in their state of captivity; without a king, as thou without a husband; without the means of worshipping me according to the rites of their law; and yet refraining

Without a king, and without a prince ;
 And without sacrifice, and without a statue ;
 And without an ephod, and *without* teraphim.
 5 Afterward shall the sons of Israel return,
 And shall seek Jehovah their God,
 And David their king ;

And

refraining from idolatry, as thou from unfaithfulness to thy betrothed husband : but, *v.* 5, shall afterwards observe allegiance to their God, and have an eminent king set over them, in their own land.

The prophets and the people were accustomed to impart and to receive this kind of emblematical instruction.

—many days] “Many years.” Dr. Wheeler.

—a statue] A standing image, or pillar, erected by themselves. They were forbidden to erect such, that occasions to idolatry might not be administered. Lev. xxvi. 1. Observe that the versions read *מזבח* *an altar*.

—ephod] A part of the High-priest's ornaments.

—teraphim] In Syr. *תרף* signifies *to enquire*, and in Arab. *to abound with the goods of life*. Teraphim may therefore denote images to enquire of; or, to bestow good things. Spencer thinks the word equivalent to Seraphim, a celestial order; by the usual substitution of *ת* for *ש* in the eastern tongues. See p. 952 &c. Taylor observes from 1 Sam. xix. 13, 16, that they were of the human form: which passage equally proves that they might resemble angels; the wings being concealed, and the face only appearing. However, my opinion is that teraphim were objects of idolatrous worship. And such, in their state of captivity, the Israelites would not harbour.

5. —David] Some suppose Zerubbabel to be meant; and some, the Messiah. But it seems to me that the prophecy remains to be accomplished; and that, on the future return of God's people, an illustrious king of this name and stock will reign over Israel, and transmit the kingdom to his descendents for ever. Compare Jer. xxx. 9. Ez. xxxiv. 23, 24. xxxvii. 24, 25.

At my request Mr. Woide furnished the following extract from Archbishop Secker's dissertation on David promised in the prophets, which is lodged among his Grace's manuscripts in Lambeth library. The Archbishop's own words are distinguished by inverted commas.

Passages, in which David is promised. Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 22, 24, 25. Hof. iii. 5. Doth it mean a particular person called David, or a succession of princes of the house of David? That nations and tribes are called by the name of the person from whom they descended, is well known. Jacob or Israel, (Isaac, Amos vii. 9.) Judah, Ephraim, &c. Rachel Jer. xxxi. 15. Particular families are called by a patronymic name derived from the head of the family: Gen. xxxiv. 7. Israel. Josh. vi. 25. Rachab. Josh. vii. 25. Achan. 2 Reg. x. 1. Achab. Amos vii. 9. Jeroboam. Jerem. xxix. 32. Schemaiah.

Direct instances, where David signifies David's family. 1 Chron. xxviii. 4. 1 Reg. xii. 16. 2 Chron. x. 16. “Hof. iii. 5. is, by at least 170 “years, the first of these passages, where Israel “means the ten tribes: for it is distinguished “from Judah i. 6, 7, 11, and iv. 15, and it is “foretold, that they shall continue many days “without a king, and prince, and a sacrifice, “and image, and Ephod and Teraphim, which “last is thought by some to mean idols; by “others Urim and Thummim: and if it means “the latter, the Israelites who returned under “Cyrus, probably forsook idols in their captivity; and we know not that any Israelites “are idolaters now. After this they shall seek “the Lord their God [they may have been negligent in religion, though not idolaters] and “David their king, i. e. that family to rule “them, of whom they said, we have no part in “David

* Or, *reverence*.

And shall * fear Jehovah, and his goodness, in the latter days.

C. IV.

- 1 HEAR the word of Jehovah, O ye sons of Israel:
For Jehovah hath a controversy with the inhabitants of the
land:
For there is no truth, nor mercy,
Nor knowledge of God, in the land.
- 2 In swearing, and lying, and killing,
And stealing, and committing adultery, have they † broken
forth;
And blood reacheth unto blood.
- 3 Therefore shall the land mourn,

And

“ David: see to thine own house, David. 1 Kings
“ xii. 16: which agrees with Hof. i. 11, that
“ Judah and Israel should appoint themselves
“ one head. So that this text, which is the
“ leading one upon this subject, suits well with
“ David, being understood of the family of
“ David. Jerem. xxx. 9. Ezek. xxxiv. 23, 24.
“ xxxvii. 24, 25.”

Besides these texts, which promise David shall
be their king, there are some, which mention in
what state the house of David was to be in times
then future, which ought to be considered.
Jerem. xxxiii. 15—26. Zech. xii. 7—14. and
xiii. 1. of which see the notes. Pf. lxxxix.
19—45.

“ But a farther inquiry is, whether at least
“ the name David cannot be meant of a single
“ descendent of David, like him, and presig-
“ nified by him.

“ Now there is no doubt but it may, if that
“ person at his appearance, were commonly
“ known in the world by the name David: and
“ without being called so in common speech,

“ Jerusalem is called in prophetick speech So-
“ dom and Gomorrah Is. i. 10. But I recollect
“ no other instance of this in the Old Testa-
“ ment, nor any instance of a person called by
“ the name of another there, on account of
“ likeness, unless it be Elias, * the great priest,
“ who shall be sent to the captivity of Israel in
“ the end of the days. And Pocock mentions
“ some Rabbins, who think Elias in person is
“ not meant here; nor do I recollect, that any
“ single person is called by the name of another,
“ on account of his descending from him: un-
“ less it be thought, that Rechoboam is called
“ David, in the above cited places of Kings
“ and Chron.”

—fear] See Jer. xxxiii. 9. Isai. lx. 5. and
Bishop Lowth's note. ל is sometimes transi-
tive, like ל and ל . See Nold.

Because of Jehovah—because of his goodness.
Dr. Wheeler.

* Malach. iv. 5. of whom Jonathan Exod. vi. 13. says,
that Phineas is Elias.

C. IV.

2. —broken forth] The word is sometimes
applied to the bursting forth of waters:
2 Sam. v. 20: and V. has inundaverunt.

—reacheth unto] There are murders com-
mitted without intermission: one overtaketh

another.

3. —the land mourn] See also v. 10.
c. vii. 14. This may refer to the drought
foretold by Amos, c. i. 2. or to the locusts
mentioned c. v. 7.

And every one that dwelleth therein shall languish;
Together with the beasts of the field, and the fowls of the
heavens:

Yea, the fishes of the sea also shall be taken away.

4 Yet no man contendeth,

And no man reproveth:

And as *is* the provocation of the priest, *so is that* of my people.

5 But thou shalt fall *in* the day;

And the prophet also shall fall with thee *in the* night:

And I will cut off thy mother-city.

6 My

—of the field] After this, the words רמש והארמה and the creeping things of the ground, are added in *ó*. Arab. but are wanting in V. Syr. Chald. and in the Complutensian edition of *ó*. says Boch. Hier. p. 3. See c. ii. 18.

—taken away] See נספ Gen. xxx. 23. Zeph. i. 2, 3.

The cattle and the fowls [and even the creeping things of the earth] shall be affected by the scarcity with which God will visit the land: and he will so dispose second causes, that even the fishes of the sea shall not supply the wants of his rebellious people. See on Zeph. i. 3.

4. No man contendeth] This is a natural rendering, and gives a very usual sense to the Hebrew future. Pocock in loc. quotes a manuscript Arabic version which considers the words as declarative, and translates thus: "And particularly there is none that argueth, nor doth any man admonish." See also Syr.

The Arabic of the polyglot reads אֵין for אֵך, and furnishes an animated translation:

How doth no man contend,

And no man reprove!

And as—] The English translators render, "For thy people *are* as they that strive with the priest:" a conduct contrary to Deut. xvii. 12. But Houbigant objects that it could not be a crime to contend with idolatrous priests: and translates, "Nam populus tuus sequitur rebellionem sacerdotum:" and, word for word, "Nam populus tuus ut rebelliones sacerdotis." But the word מריבים does not occur as a plural substantive for rebellious, strivings, contentions. And thy people is abrupt.

ó. Arab. read my people, agreeably to v. 6, 8,

12. And the Berlin MS. n. 150, ascribed by the learned Bruns to the 13th century, reads כמריבת; as the contention, striving, provocation. Thus the sense will be, My people are as dead to all sense of duty as their idolatrous priests; whose conduct in departing from Jehovah is peculiarly aggravated.

An elegant reading would arise from transposing the letters in the firstword:

וכעם כמריבת כהן:

And as *is* the people, *so is* the provocation of the priest. Or, by a different punctuation of מריבי we may render,

"And my people *is* as the priest who contendeth with me."

See Job x. 2. and הורפי Pl. cxix. 42. שרפי 2 Sam. xxiv. 13. Buxt. thes. Gramm. 512.

The guilt of the people, instructed and forewarned by my prophets, is as detestable and aggravated as that of the priest. I have since found that this is in part the rendering of Moerlius:

"Et populus tuus (est) sicut litigans mecum sacerdos."

5. —*in* the day] When it is least probable. Thou shalt fall, when thou thinkest thy state secure and prosperous. Comp. Jer. xxiii. 12. Deut. xxviii. 29.

—the prophet] The false prophet.

—*in the* night] His revelations, to which he pretends in the night, shall be delusive and dangerous ones. Comp. Mic. iii. 6. See Pocock.

—thy mother-city] So Corn. a Lapide, Cappellus, and Houbigant. Pocock also approves of this sense. See 2 Sam. xx. 19. Samaria is meant. Moerlius leads us to conjecture עסך thy people. Chald. has thy assembly.

H

- 6 My people are cut off for want of knowledge.
Because thou hast rejected knowledge,
I will also reject thee from being a priest unto me :
And *because* thou hast forgotten the law of thy God,
I will also forget thy sons.
- * Hebr. *so have.* 7 Even according to their multitude * have they sinned against
me.
I will change their glory into shame.
- 8 They eat the sin-offerings of my people ;
And they † set their heart on their iniquity.
- † Hebr. *lift up*
their soul 10. 9 And it shall be, as *with* the people so *with* the priest :
And I will visit upon them their ways,
And their doings will I recompense unto them.
- 10 And they shall eat, but shall not be satisfied :
They shall commit fornication, but shall not encrease.
- ‡ Hebr. *observ-*
ing. 11 For they have left off ‡ giving heed unto Jehovah :
Fornication, and wine, and choice wine, take away *their*
heart.
- || Hebr. Or, *en-* 12 My people || ask counsel at their stocks,
quire. And their staff declareth unto them.
For the spirit of fornications hath caused *them* to err ;

And

6. I will reject] Instead of the anomalous word
𐤓𐤏𐤍𐤏𐤍, near one hundred MSS. or editions
read 𐤓𐤏𐤍𐤏𐤍.

7. —multitude] Their defection is general.
Their acts of idolatry are in proportion to their
number.

8. —the sin offerings] Of these they gladly
partake, without discouraging the people from
the sins which occasion them. Lev. vi. 26.
One MS. reads 𐤓𐤏𐤍𐤏𐤍 with V. ḳ. Ar.

—Their heart] For the phrase of *lifting up the*
soul, that is, *setting the heart*, see Deut. xxiv. 15.
Jer. xxii. 27. V. ḳ. Ar. Syr. Chald. read 𐤓𐤏𐤍𐤏𐤍:
and this reading is confirmed by one edition,
eight MSS: and perhaps one more. Two
MSS. read so originally.

The priests are spoken of from “Because, &c.”
in v. 6.

9. —upon them] 𐤓𐤏𐤍 i. e. the people. As
v. 12.

10. —giving heed] Hebr. observing. So
Virg. Georg. iv. 210.

Præterea regem non sic Ægyptus, &c.

Observat. See Pl. xxxvii. 37. After referring to
the versions, Secker adds, “Vix puto 𐤓𐤏𐤍 infi-
nitivum cum 𐤓 regere; vel hominem dici Deum,
sed Dei mandata, servare.”

11. —take away] 𐤓𐤏𐤍 has this signification.
Ezek. xxiii. 26, 29. xxxviii. 13. Joel iii. 5. It
also signifies to win, or allure. Prov. vi. 25.
Syr. renders by a word signifying *portavit, sustu-
lit, abstulit, præcidit*: and also supplies the pro-
noun *their*.

—heart] Understanding.

12. —stocks] Idols of wood. As Jer. ii. 27.
Hab. ii. 19.

—staff] This refers to the divination by rods,
or staves, which was anciently practised in the
east. On one staff was written, *God bids*; on
the other, *God forbids*. See Pocock.

And they have committed fornication, *and have revolted* from under their God.

- 13 On the tops of mountains they sacrifice,
And on the hills they burn incense;
Under the oak, and the poplar, and the green oak,
Because the shade thereof is good.
Therefore your daughters commit fornication,
And your wives commit adultery.
- 14 Shall not I * visit your daughters because they commit * Or, *punish*.
fornication? Hebr. *visit upon*.
And your wives, because they commit adultery?
Because they separate themselves with harlots,
And sacrifice with strumpets?
Therefore the people, *which* understandeth not, shall fall.
- 15 If thou commit fornication, O Israel,
Yet let not Judah offend.
And come ye not unto Gilgal,
Neither go ye up to Bethaven:
And swear ye not, Jehovah liveth.
- 16 For, as a backsliding heifer, Israel slideth back.

And

—from their God] The Hebrew phrase occurs more at length 2 Chron. xxi. 8. The Edomites revolted *from under the hand* [power, dominion] of Judah.

13. —mountains] This was the custom of the nations. Deut. xii. 2.

—oak] The original word, says Celsus, is from *איל* *robur*: which is the Latin word for the oak, on account of its hardness and strength.

—poplar] Properly the white poplar, from *לבן* *white*.

—green-oak] Or ilex. See Bishop Lowth on Isai. i. 29.

—shade] This suggests a natural cause why groves and trees were scenes of idolatry in hot countries.

Shall not I visit—] See *ל* for *הל* Nold. §. 3.

14.—separate themselves] Unnaturally, from those with whom they ought to have united themselves. “*פרד* est animal ex iis parentibus

natum, qui a naturali consorte separantur, ut cum alienis copulentur.” Boch. Hieroz. p. 231.

—strumpets] Persons *consecrated*, as it were, to flagitiousness.

—fall] From the Arab. *affligere terræ, conijcere in terram*. Pass. *concidit, prostratus fuit*. See Schultens on Job x. 8. who renders the word, *Cæcus & præceps ruit*.

15. Gilgal] See on Am. iv. 4.

—Bethaven] Either a place in the neighbourhood of Bethel, Josh. vii. 2: or rather Bethel itself; c. x. 5; here called, by way of derision and contempt, Bethaven, *The house of iniquity*, instead of Bethel, *The house of God*. Accordingly Chald. has Bethel here, and c. x. 5.

—swear ye not] Mixing the worship of idols with that of Jehovah. Zeph. i. 5. “As Jehovah liveth.” Dr. Wheeler.

16. —backsliding] Untamed to the yoke; and therefore withdrawing from it. “*Indocili jugum collo ferens*.” Hor.

And now will Jehovah feed them as a lamb in a wide place.

17 Ephraim is joined unto idols:

18 Let him alone: he is gone after their wine:

Her rulers have committed fornication continually; they have loved shame:

19 A wind shall distress her in her borders:

And they shall be ashamed *for* their altars.

C. V.

1 HEAR ye this, O ye priests;

And hearken, O house of Israel;

And give ear, O house of the king.

For † judgement *is denounced* against you.

† Hebr. *to you*
judgement.

For

—will feed—] As a lamb exposed to wolves, and without a shepherd. 1 Kings xxii. 17. Or, And now Jehovah feedeth them as a lamb in a large pasture. He giveth them plenty; yet they rebel. Isai. xxx. 23. “*יָרַעַם*” Sic *δ.* Syr. Vulg. Putaret quis forte legendum *יָרַעַם* errare finet eos. Conf. Jef. liii. 6.” Secker.

17. Ephraim] The principal tribe is put for the kingdom of Israel.

—idols] The original word is expressive of the *sorrow* and *pain* which idols caused to their worshippers. See Tayl. conc.

18. Let him alone] Leave him undisturbed in his idolatrous course. He is irreclaimable.

—he is gone after their wine] *דָּר* refers to the beginning of v. 16. He is gone after the wine, or banquets, of idols. See v. 11. and c. iii. 1. Symmachus has *ἐπέκλινε συμπόσιον*.

MS. 93, which Walton thought a very ancient one, and which Dr. Kennicott characterises as containing very many various lections, and those not rarely excellent, and thinks that it was probably written in the middle of the thirteenth century, reads *סְבָאִים* in this place; as *δ.* and Arab. seem to have read. For Grotius thinks that they put *Canaanites* for *Sabeans*, one idolatrous nation for another. According to this various lection, we may translate, “He is gone after the drunkards.”

Her rulers] See Pf. xlvii. 9 or 10: where *δ.* render *καταλοι*. The word may be the participle in Hiphil, from *גָּן* to protect: and nine or ten MSS. have *מְגִינֶיהָ*. Protectores ejus V. Mag-nates eorum Chald. That Ephraim is sometimes feminine, see c. v. 9.

—loved] *הָבוּ* is omitted in three MSS. and in *δ.* Ar. Syr. It is a repetition of the three last letters in the foregoing word; and if a mistake of this kind was made in an ancient MS. it was not erased, for fear of affecting the appearance of the copy. “Putarem vel expungendum *הָבוּ*, vel legendum per reduplicationem *הָבוּהָבוּ*.”

Secker.

Dathius proposes *אָהַב אָהַב*: *amando amaverunt*: as, *scortando scortati sunt*.

19. A wind] The general idea seems to be, that destruction should come as a mighty wind. Prov. i. 27. Jer. iv. 11, 12, 13. Or, that a parching wind should cause a famine in their land. We may point *צָרָר* angustans.

—in her borders] See *נֶכֶף* Isai. xxiv. 16.

—for their altars] The preposition *בְּ* is expressed by *δ.* Ar. Syr. Chald. It must be understood, if it has not been omitted by transcribers.

The sense, and true reading, of this and the foregoing verse are very uncertain.

C. V.

1. —judgement] The sense in the version is favoured by *δ.* *πρὸς ὑμᾶς ἐστὶ τὸ κρίμα*: by Houbigant,

Adest vobis judicium: and by v. 2, 9.

- For ye have been a snare at Mizpah,
And a spread-net upon Tabor.
2 And the revolvers have made deep the slaughter of *victims*:
Therefore *will* I bring chastisement on them all.
3 I know Ephraim,
And Israel is not hidden from me.
For now Ephraim hath committed fornication,
Israel is polluted.
4 They will not † frame their doings † Hebr. give.
To turn unto their God.
For a spirit of fornications *is* in the midst of them,
And Jehovah they have not known.
5 Therefore the pride of Israel shall be humbled to his face;
And Israel and Ephraim shall fall in their iniquity:
Judah also shall fall with them.
6 With their flocks, and with their herds, shall they go
To seek Jehovah:
But they shall not find him: he hath withdrawn himself from
them.
7 They have dealt treacherously against Jehovah; for they have
begotten strange children.
Now shall the locust devour their portions.

8 Blow

—at Mizpah] Probably both a mountain and a city of Gilead. Judges xi. 29. The word is derived from צפה, *to watch*, sc. from an eminence. If a city be meant, we may render *to Mizpah*: namely, by inducing her to acts of idolatry on the height where she was situated. See c. iv. 13.

—Tabor] A beautiful and fruitful mountain in the tribe of Zabulon. On these places ye have ensnared men into idolatry. The image is naturally suggested by the circumstance that hunters and fowlers frequented such places with their nets and snares.

2. —have made deep] Have multiplied their sacrifices. See Isai. xxxi. 6. and c. ix. 9.

—the slaughter] A substantive. As 2 Chron. xxx. 17. the *s* being omitted. Or, the infinitive mood, with the paragogic ה.

—chastisement] I will be a chastisement to

them, as they have been a net and a snare to others. “כלם. ה. ו. ללם.” Secker.

3. —hath committed fornication] Houbigant observes that all the ancients read הונה. Two MSS. read הנתה scortata est Ephraim. See c. iv. 18. See a parallel place: c. vi. 10.

4. —frame] Hebr. give. As Eccl. i. 13.

5. —shall be humbled] See ענה. Ex. x. 3. Isai. xxxi. 4.: and ה. Ar. Syr. Chald. This line is repeated c. vii. 10: where V. agrees with the versions and Chald.: and renders, not *respondebit*: as in the text before us, but *humiliabitur*.

6. —with their flocks] They shall at length offer sacrifices to him in vain.

7. —strange] Alienated from Jehovah, idolatrous.

—the locust] Houbigant reads, ועתה יאכל החסל “Nunc igitur absumet rubigo [hereditatem ipsorum]” ה. render ἡρως, the word by which

8 Blow ye the trumpet in Gibeah, *and* the cornet in Ramah:

Sound an alarm in Bethaven: *The enemy cometh* after thee, O Benjamin.

|| Hebr. *for a desolation.*

9 Ephraim shall be || desolate in the day of rebuke.

Among the tribes of Israel I have made known a sure event.

10 THE princes of Judah are become like those who remove the landmark:

I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed, *he is* broken in judgement, Because he willingly walked after vanity.

12 Therefore *will* I *be* as a moth to Ephraim, And as rottenness to the house of Judah.

13 And Ephraim saw his sickness; And Judah, his wound:

Then went Ephraim to the Assyrian,

And

which they translate חסל 1 Kings viii. 37. Pl. lxxviii. 46. Joel i. 4. It is Bochart's sixth name for a locust; from חסל *to consume*. Hier. p. ii. 445. And the word קמל, in the Arabic version of this place, signifies a kind of locust. Or יאכלם העש, "the worm shall devour them with their portions." v. 12. Job iv. 19. "Forte separandum ׀ a verbo יאכלם, ut formando nescio cui nomini inserviat." Secker.

8. —Gibeah] Gibeah, Ramah, and Bethaven [see on c. iv. 15.] were situated in the tribe of Benjamin. Josh. xviii. 24, 25. Comp. Josh. vii. 2. xviii. 22.

—the cornet] ׀. read חצצור, *Sound the cornet.*

—after thee] Or, "Look behind thee." See Pocock. This verse may very well be understood of the alarm given at the approach of locusts. Joel ii. 1.

9. —sure] After נאמנה we must understand some such word as דברה. Bahrtdt refers to Matth. xxi. 41. Παρὰ Κυρίου ἐγένετο αὐτῇ, καὶ ἔτι θαυμαστὴ κ. λ. "A firm decree." Dr. Wheeler.

10. —remove the landmark] A great crime. Deut. xxvii. 17. Jarchi and Abarbinel, as quoted by Pocock, interpret this of conforming to the idolatrous worship of Israel. They

removed the boundaries between true religion and false, between right and wrong.

11. —oppressed—broken] He is oppressed with a heavy weight of calamity; he is crushed in his judicial contest with me.

—willingly walked] הלך may be the infinitive.

—vanity] See ׀. Ar. Syr. Chald. Houbigant, and others in Pol. Syr. who read שווא. Secker mentions this reading, and adds, "Notandum sequi ווא." But Vulg. reads צאח or צא, excrementum, a remark which my learned friend Dr. Barrington, Bishop of Salisbury, made to me some time ago. And, agreeably to the translation of Vulg. idols are called גלילים, from גליל *stercus*: a name expressive of their detestable and polluting nature. See Tayl. conc.

"Professor Michaelis's note from his Bibl. Orient. & Exeget. is; I pronounce צו. It "should be צא excrementum; but the radical "aleph is frequently lost after a litera quiescens, "according to the manner of the Syrians and "Chaldeans." Communicated by Mr. Woide.

12. —as a moth] See Job iv. 19. Pl. xxxix. 11. Isai. li. 8.

And sent to king Jareb :

But he could not heal you ;

Nor did the wound depart from you.

14 Surely I *will be* as a lion to Ephraim,
And as a young lion to the house of Judah :

I, *even* I, will tear and will depart ;

I will take away, and none *shall* deliver :

15 I will depart, I will return unto my place,
Till they * be treated as guilty, and seek my face :
In their affliction they will seek me early :

* Or, *be punished.*

Saying :

C. VI. 1 COME and let us return unto Jehovah ;

For he hath torn, and he will heal us ;

He hath smitten, and he will bind us up :

2 After two days he will revive us ;

On the third day he will raise us up ;

And we shall live in his sight.

3 And we shall know, we shall follow after knowing, Jehovah :

His

13. —Jareb] See c. x. 6. Either the name of an Assyrian king, or of an Assyrian city. On the latter supposition we must render, *the king of Jareb*. In both places *ó.* and Ar. read Jarim. For the history see 2 Kings xvi. 7. "Videtur excidisse post וישלח, quam vocem subaudiunt recentiorum nonnulli. Vid. Pocock. Nam aliquid facturum Judam verisimile erat, et fecisse patet ex v. 14 : et de utroque dicit Deus לכם vos, ut vi. 4." Secker.

—depart] Houbigant gives this sense from the Arab. and Æth. See Cast. lex. But perhaps Chald. supplies the true reading, יניח *quiescere fecit.* *ó.* may have read יניח *ἀναύση.*

14. —a lion] Leo niger. For שחך; the ל and γ being often exchanged in the eastern languages. Boch. Hier. iii. i.

"Non agnoscunt reduplicationem מני *ó.* Syr. Ar. Nescio an Chald." Secker. It is wanting in one MS.

—will depart] The image of the lion is pursued; who retires slowly and intrepidly from his prey, and does not fly.

15. —my place] To my sanctuary, where I display my glory : to heaven.

—they will seek me early] "They will rise early to find me." Dr. Wheeler.

C. VI.

1. *Saying*] Houbigant observes that *ó.* Ar. Syr. Chald. supply *saying* before this verse : whether they did this as interpreters, which is my opinion, or whether they read ליאמר. I shall here observe, once for all, that the frequent omission of *saying* in the Hebrew scriptures gives warmth and pathos to many passages, agreeably to Longinus's well known remark. §. xxvii.

In three MSS. the sixth chapter begins with the last line of the foregoing verse.

2. After two days—on the third day] This seems a proverbial manner of describing an event which would soon happen. See Luke xiii. 32.

3. —know] The sentence rises. We shall know Jehovah, we shall incessantly seek to know him.

His going forth is prepared as the morning ;
And he shall come unto us as the rain,
As the latter rain *which* watereth the earth.

- 4 WHAT shall I do unto thee, O Ephraim ?
What shall I do unto thee, O Judah ?
For your goodness *is* as a morning cloud,
And as early dew *which* passeth away.
5 Therefore have I hewn *them* by the prophets,
I have slain them by the words of my mouth :
And my judgements *have been* as the light *when it* goeth forth.
6 For I desired goodness, and not sacrifice ;
And the knowledge of God, more than burnt offerings :
7 But they, like Adam, have transgressed the covenant.

There

His going forth—] His appearance, as our deliverer, is fixed as the return of the morning : we shall be restored by him from our calamities as certainly as the rising of the sun chases away darkness. Ως ὅτε βίβαια ἡ ἐπιφάνεια αὐτοῦ. Symm.

—prepared as the morning] “As the morning light his going forth is prepared [fixed].” Dr. Wheeler.

—unto us] “Upon us.” Dr. Wheeler.

“יורה καὶ ὕμνησται ὁ. Sed vel legerunt vel intellexerunt Syr. Chald. יורה quæ irrigat. Invenitur מלקש absque יורה Prov. xvi. 15. et alibi.” Secker. We also find *et serotinus* in Vulg. “As the former rain, and the latter rain, *upon* the earth.”

4. —goodness] We translate the adjective *godly, good, holy*. See Tayl. conc.

—passeth away] Three MSS. have דוּלֵךְ, with Syr. “which appeareth in the morning and passeth away.” Twenty MSS. and two editions confirm the present pointing, and read דוּלֵךְ : and thirty MSS. or editions have דוּלֵךְ in the parallel place, c. xiii. 3. “F. דוּלֵךְ videtur Syr. legisse דוּלֵךְ.” Secker. Houbigant renders,

Ut adfit vobis misericordia, velut matutina nubes ;

Et ut ros, qui mane effunditur.

And one rendering in Montfaucon's Hexapla is, ὁ γὰρ πρὸς ὑμᾶς ὀνιγμοῦς.

5. —hewn *them*] That is, wrought earnestly. “Ne me obtundas de hac re sæpius.” Ter. Adelph. i. iii. 33. Tractum a fabris, qui sæpe repetunt tundendo aliquid malleo. R. Stephens.

“Therefore have I hewn in pieces the prophets.”

Dr. Wheeler.

“הצבתִי אֶפְרַיִם ὁ. Sæpe reddunt קצץ θείων. Sym. ἐκ ἱφεισάμην. Aq. Th. ἱλατόμην.” Secker.

I have slain them—] I have been most importunate with them. Rogitando obtundat, enecet. Ter. Eun. iii. v. 6. So Menander. Ἀπολεῖ με τὸ γένος. J. Cler. p. 240. And Drusius quotes, Occidunt nunc, dum nimis sanctas student apparare nuptias.

—my judgements] Precepts, admonitions, dispensations. Or translate, “And my judgement hath gone forth as the light.” The reading of דוּלֵךְ, which is that of Chald. and the ancient versions except Vulg. (though Vulg. in many ancient MSS. has *meum* : see Kenn. diff. gen. §. 28.) was pointed out by Dr. Kennicott Diff. on 1 Chron. xi. p. 517. Oxf. 1753 : who observes that letters were written conjunctively in old MSS. : for which fact see also his diff. gen. p. 113. not. a.

6. —goodness] So Syr. translates. See v. 4.

—and not sacrifice] That is, in preference to sacrifice ; as the parallel line clearly shews. The connection of this v. with the foregoing one is : By my prophets I taught them righteousness. For I desired &c.

7. But they—] ὁ. Ar. read עובר. But they are as a man who transgresseth a covenant, or, as Adam who transgressed the covenant. “Professor Michaelis, Bibl. Orient. proposes as *Edom*.” Communicated by Mr. Woide.

- There have they dealt unfaithfully with me.
 8 Gilead *is* a city of them that work iniquity :
She is marked with footsteps of blood.
 9 And, as bands wait for a man,
 A company of priests murder *in* the way to Shechem :
 For they have committed presumptuous wickedness.
 10 In the house of Israel I have seen a most horrible thing :
 There Ephraim * committeth fornication,
 Israel is polluted.
 11 Moreover, O Judah, an harvest is appointed against thee,
 Among those who lead away the captivity of my people.

* Hebr. *fornica-*
tion is with
Ephraim.

C. VII.

There—] If שם cannot signify, "In respect of the covenant," we may join this clause with that which follows it. See *ó*. Or שם may refer to Ephraim and Judah. See *v. 10. שם eo in statu, tunc*; sicut Arab. *תם*. Manger in loc. See *c. xiii. 8.*

8. Gilead] Perhaps for Ramoth-Gilead.

She is marked with—] Vestigiata sanguine: calcata a sanguine: i. e. a pedibus sanguinolentis. See Grot. and Pocock. Houbigant has "notata vestigiis sanguinis."

"*Ταράσσεσθαι ὁ. ὁ. ἔκρη μίμ.*" Secker.

9. —wait] One MS. has וכחו et sicut expectant.

—*in* the way to Shechem] Shechem was a city of refuge in Ephraim. Josh. xx. 7. It should seem that, in this clause, the verb ירצחו should either precede דרך or follow שכמה. Syr. reads חברו. "The priests combine *in* the way, they murder towards Shechem." The sense which I have given to this obscure verse is confirmed by Dr. Wheeler's rendering:

"And as robbers lie in wait for a man,

"The company of priests murder in the way to Shechem:

"Because they have practised deceit."

10. —a most horrible thing] Two MSS. read שערורה, and a third read so originally. The word occurs in this form, Jer. v. 30. xxiii. 14.

Many MSS. and some editions read, with Keri, שערוריה.

11. —an harvest] I suppose the idea to be: Thy time of being cut off, as ripe for destruction, is also fixed. See Jer. li. 33. Joel iii. 13. Rev. xiv. 15, 18, 19.

—is appointed] Hebr. *one* hath appointed. See on Jonah iii. 7. *Kai soi, 'Ida, apokuitai desmós.* Symm.

—who lead away] The participle from שבה *to lead captive*: as Ps. lxviii. 18.

"Also for thee, Judah, is appointed a harvest,
 "When I shall turn the captivity of my people."

Dr. Wheeler.

This is a just rendering, according to the Masoretical punctuation. But the context seems to require a threatening of evil, not a promise of good. Or thus,

Moreover, O Judah, thou hast prepared an harvest for thyself,

When I lead away the captivity of my people. Moerlius proposes *שָׁת posuisti*; explains קציר by *judicium grave*; and joins the next hemistich with the following verse: Quando cogito de avertenda captivitate populi mei, et de sanando Israele; revelatur &c. See *ó*. Syr. where the same punctuation may be admitted, and the same preposition is read before שבי and רפאי.

C. VII.

- 1 WHEN I healed Israel,
Then the iniquity of Ephraim was discovered, and the wicked-
 ness of Samaria.
 For they have done deceitfully:
 And the thief entereth in; [and] a band of robbers spoileth
 without.
- 2 And they say not in their heart,
That I remember all their wickedness.
 Now their doings have † compassed them about;
 They are before my face.
- 3 By their wickedness they make the king glad;
 And by their falsehoods, the princes.
- 4 All of them commit adultery:
They are as an oven heated by the baker;
 When he that ‡ raiseth the dough ceaseth from kneading it,
 Until it be leavened.
- 5 On the feast-day of our king, *when* the princes began to be hot
 with wine,
 He stretched out his hand with *the* scorers.

† Or, beset.

‡ Hebr. raiseth
it, ceaseth from
kneading the
dough.

6 For

1. —healed] Removed evil from him, and
 blessed him with prosperity. See v. 15: and
 2 Kings xiv. 25, 6, 7. One MS. reads בִּרְפָאִי.
 See 6. Syr.

—done deceitfully] They have acted a false
 and perfidious part; to me, by idolatry, to men,
 by wrong and robbery.

—spoileth] 6. consider the word as a participle:
 ἡμιδύσαντες. Three MSS. read וְשָׁבַט et spoliat as
 Syr. Chald.

2. —in their heart] One edition, seven MSS.
 originally an eighth, and perhaps a ninth, read
 כָּל־לִבָּם: with Ar. Syr. Chald. Vulg.

“כִּי כָל לִבָּם” Secker.

—compassed them about] In a distressing
 manner. Pf. cix. 3.

3. “מֶלֶךְ. Βασιλεὺς. 6. Syr. Ar.” Secker.

Which suggests this rendering:

In their wickedness the kings rejoice;
 And in their falsehoods, the princes.

4. —heated] Or, burning. תָּעַר may be both
 masculine and feminine, like some other Hebrew
 substantives. Or we may read בָּעַר הַמֵּאֲפֶה:
 “*They are* as the burning oven of the baker:”

The hint of thus dividing the words I took from
 Professor Michaelis's note, Bibl. orient. as com-
 municated by Mr. Woide.

—he that raiseth] The raiser. See the margin
 of the English version. It is supposed that, in
 the beginning of the clause, אֲשֶׁר *when*, and
 also after מַעֲרִיר, *the raiser*, the pronoun *it* should
 be supplied. חֲמִצָּתוֹ, which occurs only here in
 this form, may be considered as a substantive,
until its fermentation. The sense of this difficult
 clause seems to be: Their adultery burns like an
 oven; when the dough is prepared for baking,
 and only requires the addition of leaven. See a
 like image Pf. xxi. 9. Mal. iv. 1.

5. “הַחֲלוֹי הֶעָרִיף. 6. Ch. Syr. Vulg. Ar.”
 Secker.

—to be hot] חֲמַת is the regular infinitive
 from יָחַם *to be hot*. V. 6. Ar. Syr. consider the
 word as in this form.

—scorers] Deriders of God and man. Some
 recent and notorious act of contempt to God, or
 to his prophets, or to public justice, is here
 alluded to.

6 For they make ready their heart as an oven, when they lie in wait:

All the night Ephraim sleepeth;

In the morning he burneth as a * flaming fire.

7 All of them have heated themselves as an oven;

And they have † devoured their judges:

All their kings have fallen:

There was none among them *who* called unto me.

8 Ephraim, he hath mixed himself among the nations:

Ephraim is *like* a cake not turned.

9 Strangers have devoured his strength;

And he knoweth *it* not:

Yea, grey hairs are sprinkled upon him;

And he knoweth *it* not:

10 And

* Hebr. *a fire of flame.*

† Or, *consumed.*

6 —make ready] It is their custom so to do. If we alter the text, the best reading seems to be קדרו, *kindle*. See 6. Ar. Syr.

—when they lie in wait] For the blood of their fellow subjects. See v. 1. Or, even of their king. See 2 Kings xv. 10.

—Ephraim] The text has אפרים *their baker*. But 6. Ar. and MS. 93, see on c. iv. 18, read אפרים. *Ephraim*. The sense seems to be: Their heart is inflamed with ambition and avarice: they pass the night in sloth, and in the morning they burn with every irregular passion.

7. —their judges] See on Amos ii. 3.

—kings] Four kings of Israel were put to death during the life of this prophet: Zechariah, by Shallum: Shallum, by Menahem: Pekahiah, by Pekah: and Pekah, by Hoshea. 2 Kings xv.

—called] The participle may be of the past, or present tense. If we render as our translators, or with Dr. Wheeler, "None among them crieth unto me;" the words refer to the people. According to my translation, they refer to the kings.

8. —among the nations] See on Amos vi. 1.

—a cake not turned] Therefore burnt, and to be cast away.

Rauwolf says, that "travellers frequently "bake bread in the deserts of Arabia on the "ground, covering their cakes with ashes and

"coals, and *turning* them several times, until "they are enough." "All along the Black Sea, "from the Palus Mæotis to the Caspian Sea, in "Chaldea, and in Mesopotamia, except in "towns,—the people make a fire in the middle "of the room: when the bread is ready for "baking they sweep a corner of the hearth, lay "the bread there, cover it with hot ashes and "embers, and in a quarter of an hour they *turn* "it." Pocock. See Harmer. i. 232. Bochart quotes a saying in the Talmud: "Pauper *sub-* "cineritium vertit, venit alius, et aufert eum ab "ipso." Hieroz. i. 329. 6. have ἐγκυφίας here; and ed. E in Mantfaucon, ὡς ἀπὸ τοῦ πυρὸς περιστρέφεται.

The particle of similitude is omitted, as Isai. xxxvii. 27. Mic. iii. 12. Nah. iii. 12, 13. and frequently in the best Greek and Latin writers. See Boch. Hieroz. p. ii. L. ii. xvii. p. 248. Thus,

Cervi, luporum præda rapacium,

Sectamur ultro quos opimus

Fallere et effugere est triumphus. Hor.

Familiar comparisons of this nature repeatedly occur in Homer.

9. Strangers] See 2 Kings xvii. 4.

—sprinkled] So Propert. iii. iii. 46.

Sparferit et nigras alba senecta comas.

His national strength is impaired and decaying, and he acts as if he were insensible of it.

I 2

Rome,

- 10 And the pride of Israel shall be humbled to his face.
Yet they do not return to Jehovah their God,
Nor do they seek him; notwithstanding all this.
- 11 And Ephraim is as a simple dove, without knowledge.
Upon Egypt they call; to Assyria they resort.
- 12 When they resort, I will spread my net over them:
As a bird of the heavens, will I bring them down.
I will chastise them when *they* hearken to their assembly.
- 13 Woe unto them; for they have fled from me:
Destruction unto them; for they have transgressed against me.
Though I have redeemed them, yet have they spoken lies
against me.
- 14 And they have not cried unto me in their heart;
Though they have howled upon their beds for *the* corn and for
the choice wine:
Yea, they have assembled themselves, they have rebelled
against me.
- 15 And I have chastened *them*; I have *also* strengthened their arm:
And they have imagined evil against me.

16 They

Rome, in the midst of great calamities, is thus described by Claudian:

Humeris vix sustinet ægris
Squalentem clypeum; laxata casside, prodit
Canitiem.

Manger. Comm. in Hof. Campis.
MDCCLXXXII.

10. And the pride—] See on c. v. 5. where this line occurs.

—seek him] Many MSS. and some editions read בקשורו.

11. —Egypt] See 2 Kings xvii. 4. and c. xii. 1.

—Assyria] See c. v. 13. viii. 9. xii. 1. Particular instances of this fact are not recorded with respect to the kingdom of Israel: except that an embassy was probably sent to Pul, while he was at a distance from Samaria: 2 Kings xv. 19. "קראו. Sic ὁ. Vulg. Sed Ch. אתקראו. Syr. אתו. Videntur uterque legisse קראו, nec male." Secker.

12. —hearken] See שמע Gen. iii. 17. When they are swayed by the counsel of their assembly to seek foreign assistance. However, לעצתם, to their own counsel, suggested by Chald. and

Houbigant, furnishes a clear sense. Secker also observes this reading.

13. —redeemed them] Out of Egypt. Mic. vi. 4. or, from the hand of their enemies. 2 Kings xiv. 27.

14. —upon their beds] Though in secret they bewailed themselves for the famine with which I punished them. See c. iv. 3, 10. v. 7.

—assembled themselves] The true reading seems to be יתגודדו. One MS. reads thus, and one ed. Another MS. read so originally. One MS. has יתגודדו: and two MSS. have יתגודדו. Chald. has כנש congregare, ὁ. have κατασπένδον, which is another rendering of יתגודדו, agreeably to the Chaldee, Syriac, and Arabic sense of the root. See Cast. lex. "Professor Michaelis prefers this reading, and paraphrases it thus: vulnerabant et cædebant se inter preces. 1 Reg. xviii. 28." Mr. Woide.

—rebelled] From סרר. "They have taken counsel against me:" יסדו, or rather, יסדו. Houbigant.

15. And I have chastened—] Whether I inflicted punishment on them, or shewed them favour, they rejected me for their idols.

- 16 They have turned after *that which* doth not profit :
 They have been as a || deceitful bow. || Hebr. a bow
 Their princes § fall by the sword, for the rage of their tongue. of deceit.
 This *shall be* their reproach in the land of Egypt. § Or, *shall fall*.
- C.VIII. 1 Set the trumpet to thy * mouth : * Hebr. the roof
 As an eagle *the Assyrian cometh* against the house of Jehovah: of thy mouth.
 Because they have transgressed my covenant,
 And have trespassed against my law.
- 2 They shall cry unto me, O God of Israel, we know thee.
 3 Israel hath removed good far from him: the enemy shall
 pursue him.
 4 They themselves have made kings, and not from me :
 They have made princes, and I knew *it* not.
 Of their silver and their gold have they made them idols ;
 That

16. —*which* doth not profit] I propose reading לֹא יוֹעִיל, [which may be written יַעִיל] See Jer. ii. 11. "My people have changed their glory for that which doth not profit." בִּלְאִי יוֹעִיל. Pocock's Arabic MS. has, "They return not to profit," or, "to what is profitable." And R. Salomo has, "But not לֹא יוֹעִיל, to profit themselves." See Pocock in loc. "Εἰς ἄνδρ. ὁ. לֹא יוֹעִיל ἀναφελῆς. Jer. ii. 8. Sic et Is. xlv. 10. לֹא לְכָל עַל, Jer. xiii. 10. Ut essent absque jugo. Vulg. leg. עַל. Syr. nulla de causa. Ch. Non quod malum ei fecerim. F. עַל vel saltem עַד, ut Joel ii. 12. Am. iv. 6, 8." Secker.

—a deceitful bow] See the same expression

Pf. lxxviii. 57. Virgil has, Perfidus ensis frangitur.

—rage of their tongue] See Isai. xxx. 27. "His lips are filled with יָם indignation:" where the words are spoken of Jehovah. Here the unworthy speeches against Jehovah are meant.

—reproach] Or, matter of derision; when the people, whose princes fall by violence, take refuge from the Assyrians in Egypt. C. viii. 13. ix. 3, 6. Egypt was a country in which kings were held in great reverence. See Virg. G. iv. 210. quoted on c. iv. 10. Thither many of the ten tribes seem to have fled when the Assyrians invaded them.

C. VIII.

1. As an eagle] Chald. supplies *so shall the king come up with his army*. I suppose Shalmaneser meant. 2 Kings xvii. 3, 6.

"As an eagle [shall he hover] over the
 "House of the Lord." Dr. Wheeler.

Rapidity is admirably expressed by the imperfect sentences in the original. Ellipses of this kind are common: as

"There is a voice of thy watchmen: they lift
 up their voice: they shout together.

Isai. lii. 8.

—house] See c. ix. 15. Family, heritage.

2. —O God of Israel] Houbigant thinks the word *Israel* misplaced in our present copies, and that this is the true order. ὁ. Ar. Syr. and MS. 96, omit *Israel*. But for "My God, we know thee" we should expect, as Syr. translates, "Our God, we know thee." Or,

—"O my God, or, we know thee.

"Israel *even* Israel hath removed good far
 "from him:

"The enemy shall pursue him."

4. —kings] See 2 Kings xv. 10, 14, 25, 30.

That they might be cut off.

5 Remove far from thee thy calf, O Samaria:

Mine anger is kindled against them:

How long will they not endure innocency in Israel?

6 And *as for* him, the workman made him;

And he *is* no God:

+ Hebr. frag-
ments.

For the calf of Samaria shall be + broken in pieces.

7 For they have sown the wind, and they shall reap the whirl-
wind.

The stalk hath no bud:

It shall not yield flour:

If so be it yield, strangers shall swallow it up.

8 Israel is swallowed up.

Now are they become among the nations

As a vessel wherein *is* no pleasure.

9 For

—cut off] The versions and Chald. and the MS. Arab. version mentioned by Pocock, represent יכרתו: a necessary reading, unless Israel may be supplied from v. 3.

“Their silver and their gold have they wrought for themselves

“Into idols, that they might be cut off.”

Dr. Wheeler.

5. Remove far from thee] Ἀποστήσας. Aquila. Ἀποστήσας. Theod. Ἀποστήσας. ὁ. and, in some copies, ἀποστήσας, says Montfaucon.

—endure] Through hatred of it. See יכל Pf. ci. 5. Isai. i. 13. Joel ii. 1.

—in Israel] ὁ. and Ar. read בִּישְׂרָאֵל, or בְּמִן יִשְׂרָאֵל, and join the words to the foregoing clause. “MS. Copt. reads בני ישראל filii Israelis.” Mr. Woide.

How long will not the sons of Israel endure innocency?

“For he is from Israel,” or, “made by the Israelites,” is the sense of the words as they now stand. Syr. and Chald. read הוּא. Dr. Wheeler’s translation stands thus:

“For from Israel came this [calf:] הוּא

The workman made it, and it is no God;

For the calf of Samaria shall become frag-
ments.”

6. —the calf] It is well known that animals of

this species were worshipped in Egypt; the Apis at Memphis, and the Mnevis at Heliopolis. As they are employed in tilling the ground, they may have been used as symbols of one who anciently introduced or improved the art of agriculture. Males of this kind were dedicated to Osiris; and females, to Isis. The Israelites may have originally borrowed this superstition from the Egyptians, and may have afterwards revived it; imputing the great fertility of Egypt to the deity thus represented.

—broken in pieces] In Chaldee שבב is to break. Schultens derives the word from a similar Arabic one, which signifies *fragmenta*, quibus ignis foveri potest. Animadv. Phil. p. 479.

“Forte legendum cum Syro הוּא וְהוּא”

Secker.

“שבבים forte legendum שבבים.”

Secker.

7. —sown the wind] See Job iv. 8. Prov. xxii. 8. Eccl. v. 16. c. x. 13. Hab. ii. 13. They have served their idols in vain; and they shall reap the bitter fruits of their idolatry.

The stalk—] Houbigant also places the stop after צמח *bud*.

8. —no pleasure] Despised, and cast out. Pf. xxxi. 12. Jer. xxii. 28. xlviii. 38.

- 9 For they have gone up to Assyria:
Ephraim is *like* the solitary wild afs:
They have hired lovers.
- 10 But because they have hired among the nations,
Now will I gather them together,
And they shall soon be pained by *bearing* the burthen of the
king and of the princes.
- 11 Because Ephraim hath multiplied altars to commit sin,
He hath altars to commit sin.
- 12 I have written unto him many things of my laws;
But they have been accounted as a strange thing.
- 13 They sacrifice gifts appointed unto me, and eat flesh.

Therefore

9. —to Assyria] Not only for alliance, but also for idolatrous commerce.

—solitary wild afs] *ל* is redundant. See Am. ii. 13. But *6*. MS. Pachom. read *יְהוֹשֻׁעַ* 'Ephraim, that is, *ל* for *יְהוֹשֻׁעַ*. Ephraim is to me *like* the solitary wild afs. Odit hominum frequentiam et habitationem. See Boch. Hieroz. 871. Job xxxix. 5—8. He is as untamed to the yoke, and traverses the desert as earnestly in the pursuit of idols, as the onager in quest of his mates. It may be said of this animal, Mentem Venus ipsa dedit. See Jer. ii. 24. Plin. nat. hist. viii. xxx. "Ephraim is as a wild afs, traversing alone." Dr. Wheeler.

—hired] Nothing could be more flagitious than that the hire should be given by the adulterers. See Ezek. xvi. 33.

10. —gather them together] That they may go into captivity.

—soon] See Nold. §. 2.

—and of the princes] So the versions, Chald. Aquila, Houbigant, nine MSS. one impression, two MSS. originally, and perhaps two more. They shall be severely galled by the yoke of the Assyrian king, and of the princes set over his several provinces.

11. He hath altars] He shall have them erected by others, in those idolatrous countries to which he is led away captive. Deut. iv. 28. Jer. xvi. 13. See Pocock.

"לחטא 20. ἡγαπημένα ὁ. ἐπληρωμένα ed. Compl." Secker.

12. —many things of my laws] *Πολλὰ νόμους μου* Symmachus: and V. *6*. Syr. read *תורות* plurally. Or, *many things of my law*, reading *תורת* with Keri, or *great things*. But I suspect that the true reading is, *דברי* the words of my law.

—a strange thing] Foreign to Israel, and with which they had no concern.

13. —gifts appointed unto me] Such sacrificial oblations as my law required that they should offer unto me: the affix signifying passively. See the note on Gen. iv. 23, 4: Hebr. præl. p. 50. Suppl. ad sec. ed. 8vo. and Pocock on Hosea xi. 7: where this important remark is illustrated by many curious instances. See Gen. xvi. 5. Jer. li. 35. Joel iv. 19. Hab. ii. 8, 17. Isai. liii. 11. Pf. cxxxix. 17. Isai. lvi. 7. Pf. v. 7. Thus also in the Latin language: Nam neque negligentia tua, neque odio id fecit tuo. i. e. in te. Ter. Phorm. v. viii. 27. Catilinam non modo invidiæ meæ, verum etiam vitæ, periculo, sustulissim. i. e. in me, qua mihi invideretur. Cic. in Cat. ii. §. 2. See Welterhovius and Muretus in loc.

—and eat flesh] Syr. reads *יֹאכְלֵי בֶשֶׂר*.

"They have sacrificed the choicest sacrifices, and have eaten flesh.

"Jehovah taketh not delight therein."

Dr. Wheeler.

"Vel transponenda *בֶּשֶׂר* et *יֹאכְלֵי*; vel *ו* priori non posteriori præfigendum, vel delendum; vel saltem intelligendus propheta, quasi
sic

Therefore Jehovah accepteth them not.

Now will he remember their iniquity, and will visit their sins.
They shall return unto Egypt.

- 14 For Israel hath forgotten his Maker, and hath built temples.
And Judah hath multiplied fenced cities:
But I will send a fire upon his cities, and it shall devour his palaces.

C. IX.

† Hebr. *the peoples.*

- 1 Rejoice not, O Israel:
Exult not as the † nations.
For thou hast committed fornication *in departing* from thy God:
Thou hast loved hire at every corn-floor.
2 The floor and the vat shall not feed them:
And the choice wine shall deceive them.
3 They shall not dwell in the land of Jehovah:
But Ephraim shall return unto Egypt;
And in Assyria shall they eat polluted things.
4 They shall not pour out *an offering of* wine unto Jehovah;
Neither shall they please him.

Their

sic scripsisset." Secker. Or point thus with *ó*.

"I have written unto him many things of my laws:

But the gifts appointed unto me have been accounted as a strange thing.

They sacrifice flesh, and eat: [sc. idolatrously:]

Jehovah, &c.

Therefore Jehovah] Vulg. Syr. and one MS.

prefix *ו*: but the asyndeton is very strong.

"*ישורו* Addunt *ó. Kai in 'Assouíois, ἀνάδρατα φάγονται,*
ex c. ix. 3." Secker.

—unto Egypt] See c. vii. 16.

14. —temples] Hence we learn that, at this time, Israel was more idolatrous than Judah.

—his palaces] *ó. MS. A. and ed. Ald. Vulg. Syr. and one MS. originally, read ארמנותיו*: to which Houbigant gives his sanction.

C. IX.

1. Rejoice not] Imitate not their idolatrous festivities.

"*לִלְנֵי* Sic Job. iii. 22. Sed *ó. Ch. Syr. Vulg. ne, quod futurum postulat.*" Secker. The word *לִלְנֵי* signifies in the Arab. *circumagere in gyrum*; whence *saltare*; whence great joy expressed by outward gestures. See Cast. lex.

—at every corn-floor] Attributing plenty to thy idols, and rejoicing before them at the ingathering of thy corn. Isai. ix. 3. c. ii. 5, 12.

2. —deceive them] All the versions and Chald. read *בם* *them* for *בה* *in her*: and it is highly satisfactory to find this reading confirmed

by twenty-one MSS. one impression, three MSS. originally, and perhaps two more.

The word may be rendered, *shall lie unto them*. So Horace has fundus mendax. Od. iii. i. 30. and Spem mentita seges. Epist. i. vii. 87.

Bahrdr observes that Syr. reads *יצור* oil for *תירוש* choice wine. The vat, says he, is mentioned in the preceding clause.

4. —wine] See Ex. xxix. 40. Lev. xxiii. 13. Numb. xv. 5, 10.

—please him] Another punctuation may very well be introduced with Syr. Ar.

" And

Their sacrifices *shall be* unto them as the food of mourners:

All that eat thereof *shall be* polluted.

Surely || their pleasant food shall not come into the house of || Hebr. *food to their desire.*

Jehovah.

5 What will ye do *on* the day of the solemn assembly;
And *on* the day of the feast of Jehovah?

6 For behold they go away from *before* the destroyer:
Egypt shall gather them, Memphis shall bury them.

The desirable *places purchased* § with their silver, nettles shall § Hebr. *for.*
possess them.

The thorn *shall spring up* in their tabernacles.

7 The days of visitation are come:

The days of recompence are come.

Israel shall know *that* the prophet *was* foolish,

That the man of the spirit *was* mad:

For the greatness of thine iniquity, and *thy* great hatred.

8 The

“And their sacrifices shall not please him.

“They *shall have* as it were the food of mourners.”

Accordingly Dr. Wheeler renders:

“Neither shall their sacrifices be pleasing unto Him:

“As the bread of affliction shall be their bread:”

“*לחם* Sic *ó*. Ch. Syr. Omittit Vulg. F. leg. *לחם*.” Secker.

—of mourners] See Ezek. xxiv. 17. “And eat not the food of wretched men.” It was customary for neighbours to take food into the houses of those who mourned for the dead; that they might abate their grief, and recruit their spirits, by inducing them to partake of it. But such food contracted pollution by being in the same place with a dead body. Numb. xix. 14. See Spencer. 1148.

—pleasant food] The verb *נפש* sometimes signifies *to refresh*; and the substantive *נפש*, *desire*. See Tayl. conc.

6. —the destroyer] See Isai. xvi. 4. This is a lively way of expressing that the Assyrians should soon lead them into captivity.

—Memphis] “Nomenclaturas urbium ex Hebræa lingua desumptas Græci ad suæ typum sic effinxerunt, ut viderentur apud se natæ. Ita ex Moph fecere Memphis.” Boch. Geogr. p. 345. The Arabs call Cairo Menoph at this day. See on c. vii. 16.

—gather them] Some think that *to their people* is to be supplied.

—with their silver] Three MSS. read *לנפשם* *What was pleasant to their soul: i.e. to them:* which makes the passage very clear. Houbigant understands the place, as now read, of precious furniture hidden in the ground.

“Forte legendum *מחמדי כסף*, τὰ ἐπιθυμήματα Aq. Symm.” Secker.

7. The days—] Venit summa dies, & ineluctabile tempus. Virg.

—the prophet] The false prophet who rose up among them. So again v. 8. Micah iii. 5. Zeph. iii. 4. Jer. ii. 8. v. 31. xiv. 14. xxvii. 14. xxix. 8, 9. Lam. ii. 14. Ez. xiii.

—the man of the spirit] See Zech. vii. 12. Mic. ii. 11.

—hatred] Towards me.

K

- 8 The watchman of Ephraim *taketh part* with my God:
The prophet *is as* the snare of the fowler
In all his ways.
They have made deep *their* hatred against the house of my
God:
- 9 They have corrupted themselves, as *in* the days of Gibeah.
He will remember their iniquity, he will visit their sins.
- 10 As grapes in the desert, I found Israel;
As the early fruit on the fig-tree in its beginning *of bearing*, I
saw your fathers.
But they went after Baal Peor, and separated themselves unto
shame;
And became abominable as *the object* of their love.
- 11 *As for* Ephraim, their glory shall fly away as a bird:
So that there shall be no birth, no carrying in the womb, no
conception.

12 Yea,

8. The watchman] The true prophet, that watcheth Ephraim. Ez. iii. 17. xxxiii. 7.

—with] See עם Judges ii. 18.

In all his ways] In all the ways of Ephraim. He is a perpetual snare to the people.

“[Spread] upon all his ways.” Dr. Wheeler.

—of my God] So two MSS. and a third at present. *ô*. Ar. Syr. read without any Affix, of God: and these two readings may be reconciled by supposing that *אלהי* was written contractedly for *אלהים*. See Bishop Lowth on Isai. v. 1. li. 4.

I have changed the punctuation with Houbigant; according to *ô*. Arab. in the line.

“They have made deep *their* hatred against the house of my God [or, God.]”

9. They have corrupted themselves] See Deut. ix. 12. The word *העמיקו*, according to the analogy of other places, requires a substantive, or a verb in the infinitive mood, to be placed after it.

—Gibeah] See Judges xix. 16, &c. and c. x. 9.

He will remember] Syr. supplies *מכיל*: “Now will he remember, &c.” and one MS. and five editions have *עתה*, now.

10. As grapes] Acceptable as grapes to a traveller in the desert.

—the early fruit] Figs of the first season, and

the earliest of that growth. See Jer. xxiv. 2. Mic. vii. 1. and Bishop Lowth on Isai. xxviii. 4.

—Baal Peor] See Numb. xxv. 3. Pf. cvi. 28. Selden and Pocock think that this god was so called from the mountain on which he was worshipped. Numb. xxiii. 28. So Jupiter had the additional name of Olympius; and Mercury, of Cyllenius. Others refer to the signification of *פער* *aperuit, reteguit*; and suppose an allusion in the name to the shameless manner in which this God was represented, and in which he was worshipped. See Spencer 332.

—separated themselves] The word here is different from that used c. iv. 14: and imports that they became *Nazarites*, and probably consecrated their hair, to idols. See Spencer 697.

—unto shame] Shameful idols; such as their worshippers ought to be ashamed of, and as finally would cause shame to them. See Jer. xi. 13. “And consecrated themselves to shame.”

Dr. Wheeler.

—abominable] “F. *שקוציהם כאלהיהם* idola eorum [numero] prout tentoria eorum. Conf. Jer. xi. 13.” Secker.

11. So that—] Dr. Wheeler confirms the rendering of this verse.

“They shall not bring forth, nor bear in the womb, nor conceive.”

- 12 Yea, if they bring up their children, I will destroy them from among men.
 For surely woe unto them, when I depart from them.
- 13 As I have seen Ephraim planted on a rock in a desirable place,
 So likewise shall Ephraim bring forth his sons to the murderer.
- 14 Give them, O Jehovah—What wilt thou give?
 Give them a miscarrying womb, and dry breasts.
- 15 All their wickedness in Gilgal *is before me*:
 For there have I hated them.
 For the evil of their doings I will drive them from mine house:
 I will no longer love them:
 All their princes *are* revolvers.
- 16 Ephraim is smitten: their root is dried up:
 They shall not yield fruit.
 Moreover if they bring forth,
 I will slay the § beloved *children* of their womb. § Hebr. *the de-*
- 17 My God will reject them, because they have not hearkened *fires.*
 unto him:
 And they shall be wanderers among the nations.

C. X.

12. —destroy] See Deut. xxxii. 25. So Syr. "I will consume them from the sons of men." Compare Micah vi. 14. with this and the foregoing verse.

—depart] Three MSS. and one ed. read בסור and the ש is on a rasure in another MS. So V. Chald. And Aquila has ἐκκλινάσθαι με ἀπ' αὐτῶν.

13. —planted] Ephraim is feminine c. v. 9.

—on a rock] Aquila and Symmachus render ὡς ἀκρότομον, reading כצור. Theod. has εἰς πέτραν. See לארץ, on the ground, Job ii. 13.

—in a desirable place] I read בנאות with V. and Chald.

The situation of Samaria on a mountain was both strong and pleasant. See on Am. iii. 9.

So likewise] See Numb. i. 19. and Nold.

vau. §. 16.

—bring forth] The full phrase occurs Deut. xxxi. 17. והיה לאכל, *et erit ad devorandum.*

—his sons] We have here a change in the gender from שתולה *plantata*: and we have another change in להם *to them*, v. 14. See v. 16.

15. —in Gilgal] Chald. supplies, *is revealed before me*: and R. Tanchum in Pocock, *I remember.* קדמי, *before me*, or לפני, *in my sight*, may be understood.

—mine house] See c. viii. 1.

—to love] The infinitive with the paragogic ה: or, as Taylor, "I will not add the love of them."

16. —not yield] Many MSS. and editions read כל with Keri.

K 2

C. X.

- 1 ISRAEL is a vine which casteth its grapes.
He laid up fruit for himself:
But according to the multitude of his fruit, hath he multiplied
altars;
According to the goodness of his land, hath he made goodly
images.
- 2 Their heart is divided: now shall they be found guilty.
He shall break down their altars, he shall destroy their images.
- 3 For now they say, We have no king:
For we fear not Jehovah:
And what shall a king do unto us?
- 4 They spake *empty* words, when * they sware;
And falsehood, when † they made a covenant:
And now judgement springeth up, as hemlock
In the furrows of the field.
- 5 Because of the calf of Bethaven
Shall the inhabitants of Samaria fear.
For his people *shall* grieve for him;

* Hebr. in
swearing.
† Hebr. in mak-
ing &c.

And

C. [X.]

1. —which casteth its grapes] Or, “empty-
ing *itself*.” See Taylor’s concordance. Instead
of בוקק five MSS. leave the word more at large
by reading בקק: which may be the participle
Pahul, *emptied, barren*; answering to the Chald.
vastata; as גפן is masculine, 2 Kings iv. 39.
Houbigant derives the word from the Arab.
בק to be fruitful in children; to bud, or to spread
forth as a tree. See the lexicons, and Pocock in
in loc: which idea suggested the rendering of
V. 6. Ar. Syr. The sense will be, that the wick-
edness of Israel was punished by unfruitful sea-
sons: or, that he was as a fruitful vine; but his
prosperity corrupted his heart.

—laid up] See שָׁחַץ Pl. xxi. 5. lxxxix. 19.
Formerly, he was a fruitful vine. “He stored
up dried grapes in an even, orderly, manner.”
Tayl. conc.

—he made] One MS. has עָשָׂה: as
V. 6. Ar.

2. —is divided] In Pual: as Am. vii. 17.
Zech. xiv. 1. Sc. between the true God and
false ones.

He shall break down—] “He himself shall

raise their altars, shall destroy their pillars.”
Dr. Wheeler.

3. For now—] For they have rejected both
Jehovah and legal government. There was
anarchy in the kingdom of Israel for nine years,
before Hoshea began to reign. See Usher’s and
Blair’s chronology.

“And as for a king, what shall he do
unto us?” Dr. Wheeler.

4. —empty words] This resembles the Latin
phrase, verba dare. It should seem that they
refused submission to Hoshea, contrary to their
oath and covenant.

—springeth up] In these times of confusion
judgement has changed its nature, and has be-
come destructive.

5. —calf] So 6. Ar. Syr. One translation in
Montfaucon’s Hexapla has *והעגל*. And Rabbi
Tanchum in Pocock has עגל, calf.

—Bethaven] See c. iv. 15.

—inhabitants] The versions read שְׂכָנָי.

—shall grieve] I suppose that the original
word is the participle Benoni: אֲבוֹנִי.

- And his sacrificers shall be pained for him;
Even for his glory, because it is departed from him.
 6 Moreover he himself shall be carried into Assyria,
As a present to king Jareb.
 Ephraim shall receive shame,
 And Israel shall be ashamed of his counsel.
 7 *As for* Samaria, her king is cut off
 As the foam on the surface of the waters.
 8 And the high places of Aven, the sin of Israel, shall be de-
 stroyed:
 The thorn and the thistle shall come up on their altars:
 And they shall say to the mountains, Cover us;
 And to the hills, Fall on us.
 9 More than *in* the days of Gibeah hast thou sinned.

Israel

—sacrificers] The root signifies *incaluit, atratus fuit*, in Hebrew; and *abscondit* in Chaldee: and accordingly the *sacrificuli* are supposed to be named from their ardent zeal, or their employment in burning incense, or from their dress, or from their recluse life. Selden observes that the word is used always in the Targum for the hierophants of idolaters.

Hence the Roman word Camillus, i. e. “minister Flaminum, or ministra Flaminicarum.” Pacuvius has this address to Medea:

O Coelitem Camilla, expectata advenis:
 Salve, hospita.

See Serv. *Æn.* xi. 543. Macr. Sat. iii. viii. Boch. Hier. p. i. L. iii. i. 717, proves that ל and ך are often changed.

—shall be pained] יחזילו, which is Calmet's conjecture, or ילילו *shall lament*, which is Houbigant's, is required by the exigentia loci, though these readings are unsupported by external authority. “F. יחזילו: sed non construitur cum על.” Secker.

6. —shall be carried] Hebr. portans erit *quis*: by a change of the points. See on Jon. iii. 7. It was the custom of the easterns, and also of the Romans, to carry away the gods of conquered countries. See Boch. p. i. L. ii. c. xxxiv. p. 357.

—Jareb] See on c. v. 13. Or, as a learned friend suggests, יריב, *qui contendet*, a hostile king.

—shame] “F. בושה ut Mic. vii. 10.” Secker.

7. As the foam] So Vulg. Chald. and Symmachus has *ἐπιζέμα*. Many of her kings have rapidly passed away by assassination: and Hoshea shall soon be cut off by the king of Assyria. Mr. Woide proposes to point and render thus: “Samaria is cut off: [part. fem. Niphal] her king is as the foam on the surface of the waters.” Perhaps we should read מלכך

Thy king, O Samaria, is cut off, &c.

8. —Aven] The word signifies INIQUITY; and is used for Bethaven. Chald. has Bethel.

—the sin] The cause of sin. Deut. ix. 21. 1 Kings xii. 30. Isai. xxxi. 7.

And they shall say—] This sublime description of fear and distress our Lord had in view Luke xxiii. 30: which may be a reference, and not a quotation: however, 6. MS. A. have the same order of words which occurs in the evangelist. The parallelism makes the passages more beautiful than Rev. vi. 16. and Isai. c. ii. 19, wants the animated dramatic form. That there is a reference to the caverns which abounded in the mountainous countries of Palestine, see Bishop Lowth on Isai. ii. 19.

9. More than] So many render. Thou hast been guilty of more atrocious crimes than that committed at Gibeah. Manger conjectures כימי. *As in the days*, &c. See c. ix. 9.

Israel stood *in array* there.

Did not the war overtake them in Gibeah?

10 I came against the sons of iniquity and chastised them.

* Hebr. *peoples*.

And the * nations shall be gathered together against them,
When they are chastised for their two iniquities.

11 And Ephraim *shall be* a trained heifer, loving to tread out the corn ;

And I will caufe her neck to pafs under the yoke.

Ephraim shall tread out the grain, Judah shall plough,
Jacob shall break his clods.

12 Sow to yourselves in righteousness,

Reap in the fruit of loving-kindness :

Break up to yourselves the fallow-ground of knowledge :

That ye may seek Jehovah,

Till he come and rain righteousness upon you.

13 But ye have ploughed wickedness, ye have reaped *the punishment of iniquity*:

Ye

—stood] Against the Benjamites, as justice required.

—overtake] In a calamitous manner.

10. I came—] I read with Houbigant באתי: ḍ. have באתי, or באתי, MS. A. ed. Ald. and Bretinger. See also Arab. "This is the reading of MS. Copt." Mr. Woide. As I then chastised the idolaters, so will I now; but by a foreign enemy.

—[iniquity] Many MSS. and some editions read עילה.

—chastised] V. *ṣ.* Syr. Ar. agree in deriving the word from יָסַר *to chastise*; and justify reading בְּחֹסֶרֶם in Niphal. One MS. has בְּחֹסֶרֶם, *when I shall chastise them*. Or we may read בִּיכָרֶם “in castigare me eos.” See Deut. iv. 36.

—two iniquities] The calves in Dan and Bethel. Keri has עֲוֹנוֹתָם, and twelve MSS. or editions.

11. —loving] Houbigant remarks that the ^ו in ^ואהבת is superfluous. Of the paragogic ^ו see Præl. Hebr. iii. p. 34.

—to pass] I read העברתי by conjecture, and adopt Houbigant's conjecture of מוט *yoke* for טוב *good*.

—tread out the grain] I read *calcabit*. See Jer. li. 3. The construction requires a verb which suits the two following, *arabit*, *occabit*.

The sense of the verse seems to be, that the descendants of Jacob should be employed in servile offices by their enemies.

12. —in the fruit] I read לִכְרִי with *ó*. Arab. See the following verse. “*ó. εις καρπὸν ζῶντος* לִכְרִי *et* לִכְרִי forsan recte. Confer v. 13.”

Secker.

—of knowledge] For **וַעַת** I read **דַּעַת** with **ו**. Arab. From these alterations arises a most beautiful allegory. If ye sow goodness, ye shall reap the divine mercy; if ye cultivate the knowledge of Jehovah, he shall pour on you the rain of righteous benignity. On the other hand, ye have ploughed, &c.

13. —*the punishment of iniquity*] So **ע** Lam. iv. 6. **חַמָּה** Ifai. xl. 2. Lam. iii. 39. Zech. xiv. 19, and **אִשָּׁה** Hof. v. 15. Hab. i. 11. See Bishop Lowth on Ifai. xl. 2. This particular metonymy of the cause for the effect was natural among the Jews; whose law abounded with temporal sanctions, which God often inflicted.

Ye have eaten the fruit of falsehood.

Because thou hast trusted in thy way, in the multitude of thy
mighty men,

- 14 There shall arise a tumult among thy † people; † Hebr. *peoples*.
And all thy fortresses shall be destroyed,
Like the destruction of Zalmunna by the hand of Jerubbaal.
In the day of battle, the mother and ‡ the children shall be ‡ Hebr. *together*
dashed in pieces. *with.*

- 15 Thus shall it be done unto you,
O house of Israel, because of your wickedness.
In a morning the king of Israel shall surely be cut off.

C. XI. 1 WHEN Israel was a child, then I loved him;
And out of Egypt I called my son.

- 2 § When I called, || then they departed from me :

§ Hebr. *As*.
They || Hebr. *so*.

13. —thy way] V. Syr. and four MSS. read בִּדְרֹכֶיךָ *thy ways*. But δ (MS. Al. and ed Ald.) and Arab. and also Jerom and Cyril, read *in thy chariots* בִּרְכֹבְךָ : which suits the place remarkably well, and is one instance among many how easily similar letters are confounded.

“ בִּרְכֹבְךָ is τοῖς ἀμαρτήμασί σου δ. Vat. Sed Al. ἀμαρτίαι recte : בִּרְכֹבְךָ, quod melius. Vid. prol. ed. Grabe quæ docent τὸ δ. דְּרֹךְ vertisse ἀμαρτία, ἀνομία, κακία.” Secker.

“ MS. Copt. also reads ἀμαρτίαι.” Mr. Woide.

14. There shall arise] Five MSS. read וְקָם. But see Præl. Hebr. xxviii. p. 373. Some think that קָם, and the like substitutions of נ for י in the Arabic form, are corruptions of the Hebrew text introduced by scribes well versed in the Arabic language. See on Amos ii. 7. Houbigant connects this line with the foregoing by a comma. So Syr.

—Zalmunna] This is the reading of Grotius and Houbigant. Vulg. and δ. MS. Al. have

Jerubbaal, a reading mentioned by Jerom. See the history of Gideon's or Jerubbaal's defeat of Zalmunna, Judges c. viii. It is also referred to Pf. lxxxiii. 11. If we read “As Shalman destroyed Beth-Arbel,” reference is made to a fact not elsewhere recorded; possibly to Shalmaneser's laying waste a city of that name.

15. —shall it be done] Faciens erit *quis*. Hebr. See on Jon. iii. 7.

—house of Israel] So δ. Arab. See on Am. v. 6.

—your wickedness] δ. MS. Al. and ed. Ald. read ἀπὸ προσώπου κακῶν ὑμῶν. So Arab. a facie deformitatis vestræ. Whence I conclude that רַעֲתֵיכֶם or מַעֲשֵׂיכֶם is the true reading.

In a morning] V. has “Sicut mane.” And three editions and ten MSS. have כֶּשֶׁחַר. Three other MSS. read so originally; and perhaps this is the reading of two more. The sense is the same. “As in a morning &c.” i. e. Hoshea, king of Israel, shall be suddenly cut off by the Assyrians.

C. XI.

1. And out of Egypt—] In his youth (see c. ii. 15.) I shewed my love to him by calling him out of Egypt. In the same manner God shewed his love to his son Jesus; both preserving him in Egypt, and calling him thence. So that the same language is applicable to both events. Matth. ii. 15.

—my son] For this reading we have Vulg. Syr. Aq. Symm. Theod. For לְבָנִי *his sons*. δ. Arab. “But MS. Copt. reads τὸν υἱόν μου.” Mr. Woide.

2. When I called] I read with δ. Ar. Syr. and Houbigant כִּקְרָאתִי. This reading will not increase the number of letters, if we suppose the כ represented

They sacrificed to Baalim, and they burned incense to graven images.

- 3 And I taught Ephraim to go,
Taking them up in mine arms:
And they knew not that I healed them.
- 4 With the cords of a man I drew them, with the bands of love:
And I was unto them as one that raised the yoke on their
cheek:
And I inclined unto him, I bare with him.
- 5 He shall return to the land of Egypt:
And the Assyrian shall be his king:
Because they have refused to return *unto me*.

6 And

represented by a letter which resembles it, the preceding י in the word לבניי.

—from me] I place the stop after מכני, and begin the next branch of the sentence with הם. So ḡ. Arab. Houbigant. Syr. has, “so they departed from me, and sacrificed &c.” “Professor Michaelis also divides the words in this manner. Bibl. Orient.” Mr. Woide.

3. —taught Ephraim to go] I read ורגלתי with Houbigant. ḡ. Ar. Syr. Chald. suppose a verb in the first person: “I directed the feet of Ephraim.”

Taking them] “Vel legendum אקחם, vel sumendam קח pro præterito.” Secker. V. Ezek. xvii. 5.

—in mine arms] I read ברעתי in mine arm, or ברעתי in mine arms, with the versions and Houbigant. One edition has the former reading; and one MS. had it originally. And Abuwalid and R. Tanchum in Pocock read in mine arms. “Quasi nutritius Ephraim portabam eos in brachiis meis,” is the rendering of Vulg. and, Acts xiii. 18, some copies read ἵεροπορέησιν αὐτὸς: he bare them as a nurse.

4. —the cords of a man] The explanation in the Chaldee is just and beautiful: “As beloved children are drawn, I drew them by the strength of love.”

—one that raised] Vulg. ḡ. Ar. Syr. Chald. read in the singular number מרים. MS. 3 read כמרים originally. It is very probable that the words refer to the custom of raising the yoke

forward, to cool the neck of the labouring beast. See Salamo Ben Melech in Bishop Lowth on Isai. i. 3. See also Pocock in loc. who quotes Columella: “Cum ventum ad versuram est, in priorem partem jugum propellat, & boves inhibeat; ut colla eorum refrigescant, quæ celeriter conflagrant nisi assidue refrigerentur; & ex eo tumor, ac deinde ulcera invadunt.” “Pro על f. מעל.” Secker.

—inclined] Or, turned. See Numb. xx. 17. 1 Sam. viii. 3. Symmachus in Jerom is rendered Et declinavi. See Montfaucon's Hex. But ḡ. Ar. read ואביט and I looked on him.

I bare with him] ḡ. Ar. read אכל לו, or, אכל לו. δυσχεύου αὐτὸν taking אכל, for which they read לו, from the next verse. I have the pleasure of finding this criticism confirmed by Bahrdt and Manger in loc. except that they read אכיל לו. cibum præbebam ei. See Isai. i. 13. Pf. ci. 5. So ἱεροπορέησιν αὐτὸς, Acts xiii. 18: which is the common and best supported reading. “Professor Michaelis prefers the reading of אכיל, which is confirmed by three MSS. Bibl. orient.” Mr. Woide. The translation would then be:

And I inclined unto him, I led him.

5. He shall return] Agreeably to c. vii. 16. viii. 13. ix. 3, 6: and v. 11. The negative particle in our version, and in Vulg. Syr. Chald. creates what appears to me an invincible difficulty.

—to return unto me] To be converted. See Isa. vi. 10. Ezek. xiv. 6.

- 6 And the sword shall fall grievously on his cities ;
And it shall consume because of him ; and it shall devour for
their counsels.
- 7 And my people shall hang in doubt, because of their turning
away from me :
And *though* they call on him together because of the yoke, he
will not raise *it*.
- 8 How shall I give thee up, O Ephraim ? *how* shall I deliver
thee up, O Israel ?
How shall I make thee as Admah ? *how* shall I set thee as
Zeboim ?
Mine heart is changed within me :
At the same time my repentings are kindled.
- 9 I will not execute * mine hot anger ;
I will not turn to destroy Ephraim utterly ;
For I am God, and not man ;
The Holy One in the midst of thee, and not a frequenter of
cities.
- 10 They shall walk after Jehovah, *when* he shall roar as a lion :
When he shall roar, then shall *their* sons hasten from the west :

* Hebr. *the*
heat of mine
anger.

11 They

6. —[shall fall grievously] So we render חלל Jer. xxiii. 19. *Shall fall and rest on* : Kimchi in Pocock. *Vulnerabit* : Symm. Houbigant, from חלל.

—because of him] See כרי in Noldius.

7. —[hang in doubt] They shall be μετῃσφόμενοι, in a state of anxious suspense : Luke xii. 29. See Deut. xxviii. 66.

—[turning away from me] So the Arab MS. in Pocock. See on Hof. viii. 13.

—[raise *it*] See v. 4. Svr. seems to read : “and *if* they call on God.” ועל אל יקראו. 6. read ואל על יקראו יחר : “and God will be angry at their precious things.”

8. —[Admah] See Gen. xiv. 8.

At the same time] συνεταράχθη. 6.

9. —[and not a frequenter of cities] I inhabit my holy place ; and do not, like men, appear in places of public concourse. “Et non qui ventito in urbem.” Hebr. See this curious explanation in Præl. Hebr. xix. 241. “Professor Michaelis points the word differently, and compares it with the kindred Syriac word which denotes *fe-*

rus, immitis ; and with the Arabic one which denotes *iratus*, and particularly *ira in Deo*. Bibl. Orient.” Mr. Woide. See בער Cast. lex. I have sometimes thought that we should read בוער, that is, *burning*, or consuming all before me. See Mal. iv. 1.

“Putat Vitr. in Jes. x. 34. p. 297 legendum בער ut hostis. Vide Is. xl. 10. Jer. xv. 8. vel forsitan recte בעיר in persona hostis, en ennemi. Conf. Exod. vi. 3. et Nold. in ב sign. 29.” Secker.

10. They shall walk] They shall refrain from idolatry, when he shall display his power in their behalf.

—[hasten] In Cast. lex. דרר is rendered *trepide accurrit, festinavit*. So :

Dum trepidant alæ, saltusque indagine cingunt. Virg. *Æn.* iv. 121.

See more in Pocock for the sense of *moving without fear* ; where 2 Kings iv. 13. is quoted. No doubt, many of the ten tribes returned from the west, from Egypt, and from Assyria, in consequence of Cyrus's decree.

- 11 They shall hasten as a bird, from Egypt;
And as a dove, from the land of Assyria:
And I will place them in their houses, saith Jehovah.
- 12 Ephraim hath compassed me about with falsehood;
And the house of Israel, and of Judah, with deceit:
But hereafter they shall come down a people of God,
Even a faithful people of saints.

|| Or, beset.

C. XII.

1 EPHRAIM feedeth on the wind, and followeth after the eastwind.

Every day he multiplyeth falsehood and robbery.
And they have made a league with Assyria;
And oil is carried into Egypt.

2 Jehovah hath also a controversy with Judah;
And *he will set himself* to visit Jacob according to his ways;
According to his doings will he recompense him.

§ Hebr. to visit upon.

3 In the womb he took his brother by the heel;
And by his strength he had the power of a prince with God:
4 Yea, he had the power of a prince with the angel:
And he prevailed by might; and he made supplication unto him:

In

12. —compassed me about] See Pf. xxxii. 7. cix. 3. c. vii. 2.

—and of Judah] So *o.* Ar. Syr. Judah cannot be praised at this period, as in the English version. See c. v. 5, 12. vi. 4. xii. 2.

—they shall come down] From Babylon. Vulg. reads ירר. Syr. reads ירר, or ירר: and ונאמן, “a holy and faithful people.” If we read ירר and עור, we may render: “Hereafter they shall come down people of God,” or, “a people

of God shall come down”
o. and Ar. read

עתה ידעם אל

ועם קדשים נאמר:

But now will God know them;

And they shall be called a people of saints.
sc. at their restoration to their own land.

“Professor Michaelis also reads עם a people. Bibl. Orient.” Mr. Woide.

C. XII.

1. Ephraim—] He not only adopts empty counsels, but dangerous ones. See Job xv. 2. and the addition in *o.* Prov. ix. 12.

—eastwind] Which was parching and noxious.

—robbery] *o.* read וטוּא and vanity.

According to his doings] Seven MSS. three editions, the versions, and Chald. read ונאמן. And according to his doings, &c.

3. —by the heel] The action denoted that he would supplant him in the right of primogeniture. See Gen. xxv. 26. xxvii. 36.

4. —the angel] Who represented the invisible Jehovah. John i. 18.

—by might] Instead of בכה *he wept*, of which we read nothing Gen. xxxii, Houbigant conjectures that we should read בכח, i. e. בכוח.

- In Bethel he found him, and there he spake with him.
 5 And Jehovah God of hosts, Jehovah is the *name appointed for*
a memorial of him.
 6 Therefore turn thou unto thy God;
 Observe loving-kindness and judgement;
 And hope in thy God always.
 7 He is a trafficker; in his hand *are* the balances of deceit;
 He loveth to oppress:
 8 And Ephraim hath said, surely I am become rich;
 I have found myself substance.
 All his labours shall not be found *profitable* unto him,
 For the iniquity wherewith he hath sinned.
 9 And Jehovah thy God, who brought thee up out of the land
 of Egypt,
 Will again make thee to dwell in tents, as *in* the days
 of old.
 10 YET have I spoken unto the prophets;
 And I have multiplied vision;
 And by the * prophets have I used similitudes.
 11 Verily *in* Gilead *there is* iniquity;
 Surely they are become vanity.
 In Gilgal they sacrifice oxen:

* Hebr. *hand of*
the prophets.

Moreover

—spake with him] *עמו* So *ó*. MS. A. Ar. Syr. Houbigant.

5. —memorial] The name by which he is remembered and distinguished. Ex. iii. 15.

7. —a trafficker] We may render the word *a Canaanite*. See Susanna v. 56.

“O thou seed of Canaan, and not of Judah.”

8. —found myself substance] Perhaps we should read *הוֹן*. *Inventis* miser abstinet. Hor.

—his labours] I read with *ó*. Ar. *יגיעיו*: or *יגיעי* *his labour*: and *לו* *unto him*: and I suppose a preposition to be understood before *עין*; which which is a very common construction.

—be found] He shall not possess, or enjoy, the fruit of them.

9. who brought thee up] I supply *המַעֲלֶה* with *ó*. Ar. Syr. Chald. See on c. xiii. 4.

—of old] Chald. and MS. Arab. in Pocock

have *קדם*. And MS. 245, supposed to be written about A. D. 1290, has *עולם*.

I will deprive you of your habitations, and will cause you in your captive state to inhabit tents, as ye formerly did in the desert. See Mic. iv. 10. If we read *בזוֹעַר*, the feast of tabernacles must be meant.

10. —similitudes] Comparisons, or parables; and typical representations. I have endeavoured to avert thy punishment, by sending a succession of prophets. Ch. reads *אֲשֶׁלָּה* *I sent*.

11. Verily *in*—] Syr. has *בגלעד*, and perhaps read *עם* “with Gilead.” Chald. has *אם בגלעד*. Perhaps the preposition *ב* is understood in the text. “*אם* f. *אך*.” Secker.

—oxen] In Gilgal the princes sacrifice. *ó*. They read *שרים*.

Moreover their altars *are* as heaps

In the furrows of the field.

12 And Jacob fled into the country of Syria;

And Israel served for a wife;

And for a wife he kept *sheep*.

13 And by a prophet Jehovah brought up Israel out of Egypt,

And by a prophet was he preserved.

† Hebr. *with
bitternesses.*

14 EPHRAIM hath provoked † most bitterly:

Therefore his Lord will leave his blood upon him,

And will recompense to him his reproach.

C. XIII.

1 When Ephraim spake trembling,

He exalted *himself* in Israel:

But when he offended in *the matter of* Baal, he died.

† Hebr. *they
add to sin.*

2 And now they † sin more and more,

And have made to themselves a molten image;

Of their silver by their skill *have they made* idols:

All

—as heaps] As common as heaps of stones. See Isai. v. 2. Palestine was a stony country.

12. —kept *sheep*] Houbigant suspects that the order is disturbed; and observes the want of connection, about which he thinks all the commentators unsatisfactory. Pocock supposes the best connection to be, That Ephraim was much degenerated from his ancestors, who in a fugitive and low state relied on God's providence, and when slaves in Egypt willingly submitted themselves to Moses as God's minister. After the

word *kept*, there may be an omission of some words. If we suppose that there followed a reference to Gen. xxxi. 3, that Jehovah appeared to Jacob in a vision, instances of the divine goodness in v. 12, 13, will be opposed to the ingratitude of Ephraim v. 14; as v. 10 stands opposed to v. 11.

14. —leave his blood] Will not cleanse him from the guilt of blood shed by him.

—his reproach] The reproach shewn by him to his God.

C. XIII.

1. —trembling] The original word may be a participle, *רורת*. See its sense in Chald. Syr. and Ar. in Cast. lex. expressive of fear and its effects: tremuit, exterruit, imbecillus fuit, impeditus lingua fuit.

“Vox faucibus hæsit.” Virg.

Compare Isai. lxvi. 2. When Ephraim spake humbly, and trembling at my word. *ó*. may have read *כרת*, “according to the law,” which makes a good sense. See Houbigant.

He exalted *himself*] We may read *נשיא*, he was a prince. The *jod* may have been formerly supplied by a point. This reading will answer exactly to Syr. See also Chald.

—he died] He was consigned to destruction

from his enemies.

2. Of their silver] *ó*. MS. Pachom. and ed. Ald. read *ἐκ χρυσίου καὶ τῆς ἀργύρου*: and one MS. and two ed. add *ומזהבם*.

—by their skill] Reading *בתבונתם*. Another good reading is, *כתבנית* “according to the similitude.” See V. *ó*. Ar. Syr. Chald. and the many MSS. and editions which read *כ* for *ב*.

“And have made to themselves a molten image of their silver;

“According to the similitude of idols; all of it the work of the artificer.”

“*כתמונתם* Recte: licet *תבנית* exemplar denotet.” Secker.

- All of it *is* the work of *the* artificers:
 They say concerning them,
 Let the men who sacrifice kiss the calves.
 3 Therefore shall they be as the morning cloud;
 And as the early dew *which* passeth away:
 As chaff driven by a whirlwind from the threshing-floor;
 And as smoke from the chimney.
 4 But I *am* Jehovah thy God,
 Who brought thee up out of the land of Egypt:
 And thou hast known no God but me;
 And *there is* no Saviour besides me.
 5 I knew thee in the desert,
 In the land of great drought.
 6 In their pasture they have been filled:

They

All of it] כלם *all of them* is the reading of four MSS. and of two more originally. There is still better authority of MSS. for reading כלו. But after כלה we may understand דברה.

—concerning them] “לה f. ex præced. לה et seq. הם.” Secker.

—the men who sacrifice] See Isai. xxix. 19.

אביוני אדם *the poor among men*. See also Mic. v. 5.

—kiss] See 1 Kings xix. 18. Thus Cicero describes a statue of Hercules as having “*ric-tum ejus ac mentum paulo attritius, quod in precibus & gratulationibus non solum adorare, verum etiam osculari, solebant.*” In Verr. Act ii. L. iv. §. 43.

3. —from the chimney] Ἀπὸ τοῦ καμίνου. Theod. Ut calidis fumus ab ignibus

Vanescit. Sen. Troad. Act. ii.

4. Who brought thee] Here again, as c. xii. 9, 6. Ar. Syr. Chald. supply a verb: and it is very remarkable that two MSS. have העלך *qui ascendere feci te*; as the word is written Deut. xx. 1. Pl. lxxxi. 10.

—known] Experienced the power and goodness of no other God.

—but me] See בלתי Isai. x. 4.

There is a remarkable addition in 6. as in Prov. ix. 12, 18, and other places. They read to this effect:

ואנכי יהוה אלהיך
 נמה שמים ונורא ארץ.
 ידי עשו כל צבא השמים
 ולא הראיתך אותם ללכת אחריהם:
 ואנכי מעלהך מארץ מצרים וגו'
 But I *am* Jehovah thy God,
 Who stretched out the heavens and created
 the earth:
 My hands have made all the host of the
 heavens:
 And I shewed them not unto thee that
 thou shouldest walk after them.
 And I brought thee up out of the land of
 Egypt, &c.

The omission in the Hebrew text may have arisen from the carelessness of transcribers, who passed from one ואנכי to the other.

5. —knew thee] “The versions, except the Vulgate, and Chald. read רעיתך *fed thee*. Professor Michaelis. Bibl. Orient.” Mr. Woide.

—great drought] In Arab. لا آب is *sitivit*: whence *Lybia*. See لا آب and لوب Cast. lex.

6. In their pasture] I propose reading במרעיתם and suppose the *vau* removed from the beginning of the sentence, and joined to the verb; as Gen. xxii. 4. Numb. xxx. 8. Jer. xxiii. 39. Syr. and Chald. may read כמו רעיתם *When I fed them* Or, we may read with 6. MS. A. ישבעו שבע Saturati sunt saturando.

They have been filled, and their heart hath been exalted:
Therefore have they forgotten me.

7 And I will be unto them as a lion;
As a leopard in the way will I observe *them*:

8 I will meet them as a bear bereaved of *her whelps*:
And I will rend the caul of their heart:
And there will I devour them as a lioness.
A beast of the field shall tear them.

|| Hebr. for who is in thine help? 9 I have destroyed thee, O Israel: for who || *will* help thee?

10 Where is thy king? in what place?

That he may save thee in all thy cities.

And *where are* thy judges, to whom thou saidst,
Give me a king and princes?

11 I gave thee a king in mine anger;

And I will take *him* away in my wrath.

12 The iniquity of Ephraim is treasured up, his sin is laid up in store.

13 The pains of a travailing woman shall come upon him:

And

faturando. "Εἰς πλησμονὴν ὁ. quasi legiscent לשבע. Sequitur γ." Secker.

"In their pasture they have been satisfied to the full, and their heart hath been exalted."

7. —observe] Fix the eye on them, to take the surest occasion of seizing them. "Insidunt pardi condensa arborum, occultatique earum ramis in prætereuntia defiliunt." Plin. apud Boch. p. 788. Or, "in the way to Assyria." As ὁ. Ar. Syr. which rendering gives a force to שׁוּב v. 8.

8. —bereaved] A circumstance which adds a particular degree of fierceness.

Citius me tigris abactis
Fœtibus, orbatique velint audire leones.

Stat. See Boch. 813.

—heart] The seat of the blood, with which wild beasts love to glut themselves. Boch. 740.

A beast] Syr. Ar. prefix *And*. And ὁ. ed. Ald. agree with Ar. and have καὶ θῆρα. So nine MSS. and one ed. have חֲזִיר.

9. I have destroyed thee] Syr. reads שׁוּדְתִּיךָ: and for כִּי בִי: this version reads מִי. ὁ. and Ar. also read מִי. One MS. omits בִּי. Houbigant

highly approves of the reading in Syr. "Michaelis also reads כִּי מִי." Mr. Woide.

—will help thee] Here we may suppose the Arabism, which makes *in auxiliante* equivalent to *auxilians*. See Pol. Syn. Jud. xviii. 1. Robertson's clavis: Ex. xviii. 4. and Nahum iii. 9.

10. Where] Read מִיָּה with V. ὁ. Ar. Syr. Chald. Houbigant, one MS. and perhaps another. See Kennicott's diff. on 1 Chron. xi. p. 514. "Professor Michaelis also adopts this reading." Mr. Woide.

—to whom] Here may be a reference to what passed on the appointment of King Hoshea, after some years of anarchy.

11. —a king] Hoshea. 2 Kings xvii. 1.

12. The iniquity—] Or we may render, "The iniquity of Ephraim is bound up *in my treasures*, his sin is hidden *in my stores*." Bound up, hid, or laid up in some safe or secret place; that, when occasion shall require, they may be produced. Pocock: who refers to Deut. xxxii. 34, 5. Job. xiv. 17. on which latter place see Schultens.

*And this is an unwise son ;
For now he would not else have tarried in the place of the
breaking forth of children.*

14 *Yet I will redeem them from the grave, I will deliver them
from death.*

O death, where is thine overthrow ?

O grave, where is thy destruction ?

Repenting is hidden from mine eyes.

15 *THOUGH he was fruitful among his brethren,
There shall come an eastwind, a * mighty wind shall come up * Hebr. a wind
from the desert ; of Jehovah.
And his spring shall become dry,
And his fountain shall be † dried up.*

† Or, exhausted.

As

13. *And this]* Eight MSS. read וְהָיָה.

For now] Instead of עַתָּה *a time*, V. Syr. read עַתָּה *now* : which is also the reading of ὁ. ed Ald. and MS. Pachom. ὁ γὰρ υἱὸς καὶ ἡ μήτηρ. The son begotten encreases the pangs of the mother ; and prolongs his own birth, as it were unwisely. The prophet compares Ephraim to a travailing woman whose pangs are great and protracted.

14. *Yet I will redeem—]* However, I will at length be their God, and they shall triumph over death and destruction. I will fulfil my promise to their forefathers.

—where] We should read twice אֵינִי *where*, for אֵינִי *I will be*. So ὁ. Ar. Syr. Aquila. 1 Cor. xv. 55. Houbigant. See Kennicott, quoted v. 10.

—overthrow] Very many MSS. and some editions read דָּבַר : and דָּבַר in Hebrew is *to destroy, to subdue*, and דָּבַר in Arab. is *exitium, mors*, as Vulg. See Cast. lex. The word in ὁ. is ἀνάσσει, which reading Ar. confirms by rendering *punishment*, from עָקַב. Syr. has *victory* : from זָכָה : which is equivalent to the Hebrew דָּבַר. Houbigant supposes that St. Paul, [or, perhaps some ancient Greek translator used by him] may have read דָּבַר *thy sting* for דָּבַר. The reader will observe that the idea of *sting* does not occur in Chald. where we find the general terms of *killing and destroying*.

—thy destruction] The destruction inflicted

by thee. Here Syr. has *stimulus*, from עָקַב, and Ar. *spina*, see Cast. lex. שֹׁרֵץ, and Vulg. *morsus* : but how they read קָטַב, the true notion of which, according to Cast. lex. is *excisio, confractio tua*, I cannot conjecture. Perhaps, they transposed the clauses. ὁ ἀνάσσει, or ὁ ἀνάσσει, *victory*, is a general idea implied in קָטַב.

St. Paul naturally applies to the resurrection what the prophet says of future national happiness.

Repenting] Change of purpose ; my veracity being concerned.

15. —was fruitful] One MS. reads יָפְרָא : and the true reading may have been יָפְרָא. The word אֶפְרַיִם is derived from פָּרָה *to be fruitful*. The versions either read יָפְרָא *separated*, or, as Pocock thinks, gave פָּרָה the sense of the Arab. פָּרִי *semit*. Because Ephraim set up a different worship, there shall come, &c. But the former reading makes the passage much more beautiful.

There shall come] “ ὁ. legebant “ ὁ. ἰσχυρὸς κύριος ” Secker.

And his spring—] V. ὁ. Ar. Syr. render :

And shall dry up his spring,

And shall exhaust his fountain.

Seventeen MSS. and one edition read יִבֵּשׁ which may be pointed in Hiphil, as may also וְהִחְרַב.

† Hebr. *vessels of desire.*

As to him, the treasure of all his † pleasant vessels shall be spoiled:

16 Samaria shall be made desolate; for she hath rebelled against her God:

They shall fall by the sword; their infants shall be dashed in pieces; and their women with child shall be ripped up.

C. XIV.

1 TURN, O Israel, unto Jehovah thy God;

For thou hast fallen by thine iniquity.

2 Take with you words,

And turn unto Jehovah.

Say unto him all *of you*:

Pardon iniquity: let us receive good:

That we may render the fruit of our lips.

3 Assyria will not save us:

We will not ride on horses:

And we will no more say, *Ye are* our Gods,

To the work of our hands.

|| Or, *by*.

For || from thee the fatherless obtaineth mercy.

4 I WILL heal their turning away *from me*, I will love them freely:

For mine anger is turned away from him.

5 I will

—him] Ephraim.

—his pleasant vessels] 6. Ar. supply the

pronoun, and read read חמדתו, *of his desire.*

C. XIV.

1. —iniquity] Ten MSS. and two editions read בעוניך, as 6.

2. Say] Five editions and many MSS. read with V. Syr. ואמר.

—all *of you*] This is Houbigant's way of pointing the sentence.

—let us receive] Houbigant reads נקח. See Chald.

—the fruit of our lips] The phrase, as it stands, is not Hebrew; because פרים *the calves* should be in *statu constructo*. Jos. Mede, p. 282, and Le Clerc on Hebr. xiii. 15, read פרי משפתינו, *fruit from our lips*. 6. Ar. read *the fruit of our lips*, and Syr. *the fruit of your lips*, as if they omitted מ. See Hebr. xiii. 15.

3. We will not ride] Three editions and many MSS. read ונעל, *and upon*, with Syr. The

kings of the Israelites were forbidden to multiply horses: Deut. xvii. 16. See Isai. xxxi. 1.

—from thee] So Noldius. A te auctore.

—the fatherless] Such might the Israelites be justly called in their captivity.

4. I will heal—] From these words to the end of v. 8, Jehovah graciously answers the prayer of his people, supposed to be addressed to him during their captivity. And the dramatic turn, from v. 1. to the close of the chapter, is very beautiful.

—turning away] V. 6. read plurally *their turnings away* משובותם. This was done by the captivity. The Jews have not been idolaters since. "Michaelis reads משברתם *fracturam eorum*." Mr. Woide.

- 5 I will be as the dew to Israel:
He shall blossom as the lily:
And he shall strike his roots as Lebanon.
- 6 His suckers shall spread,
And his glory shall be as the olive-tree,
And his smell as Lebanon.
- 7 They that *will* sit under his shadow shall return:
They shall revive *as* corn,
They shall break out as a vine,
The § scent of which *shall be* as the wine of Lebanon.
- 8 What hath * Ephraim to do any more with idols?
I have heard *him*; and I have seen him as a flourishing fir-tree.
From me *is* thy fruit found.
- 9 Who is wise, that he may understand these things?
And prudent, that he may know them?
For the ways of Jehovah *are* right,
And the just will walk in them:
But transgressors shall fall in them.

§ Hebr. *memorial*.

*Hebr. *Ephraim, what hath he to do.*

T H E

5. —strike] *ὁ βασις*. See also Ar. Syr. and Cast. lex. Houbigant ingeniously conjectures *וַיִּט* and he *shall extend*. The sense is, He shall be as firmly rooted as a mountain. Sub *ipsis radicibus montium confedit*. Sal. B. Cat. §. 57. Mare montis ad ejus Radices frangit fluctus.

Lucretius of Etna, vi. 695.

6. —as Lebanon] Though cedars have a fragrant smell, I prefer reading *כלבנה*, as *frankincense*, with Chald.

7. —as corn] Perhaps *כרנן* which, when committed to the ground, seems to die. *ὁ*. have *ἐξοισαί και μεθυσθῆσθαι οἶνον*: which may be considered as a double rendering, one translator having read *יִחַי* and another *יָרַח*. This latter reading suggests *כנן* for *רנן*: “they shall be watered as a garden.” The exigence of the place seems to require a comparison. One MS. adds *ותירש*. “They shall live on corn and choice wine.”

—wine of Lebanon] Il feroit difficile de trouver

ailleurs du vin plus excellent que celui qu'on nous presenta; ce qui nous fit juger, que la reputation des vins du Liban, dont il est parlé dans un Prophete est très bien fondé. La Roque Itiner. Syr. & Liban. p. 83. Quoted by Manger loc.

8. What hath Ephraim—] I read *לִי* *ei* for *לִי* *mihi*, with *ὁ*. Arab. “*לִי*. *אֵי* *ὁ*. *לִי*. Recte.”

Secker.

I have heard *him*] We may better read the Hebrew thus: *עֲנִיתִי אֲשׁוּרָתִי*. “I have heard him, I have seen him, &c. as *ὁ*. MS. A. For the punctuation see Syr. Chald.

9. fall in them] They shall stumble and fall in the midst of that light, those directions or commandments, which ought to have guided them.

The five last lines are spoken in the prophet's own person; and form an apt conclusion to his prophecies.

THE BOOK OF

M I C A H.

C. I.

1 THE WORD of Jehovah which came to Micah the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah: which * came unto him in a vision concerning Samaria and Jerufalem.

* Hebr. *he saw.*

† Hebr. *peoples.* 2

‡ Hebr. *them.*

|| Hebr. *and her fulness.*

§ Hebr. *the temple of his holiness.*

HEAR, O ye † people, all of ‡ you :

Hearken, O land, and all || that are therein.

And let the Lord Jehovah be witness against you ;

Even the Lord from his § holy temple.

3 For,

1. —Micah] Of the kingdom of Judah, as he only makes mention of kings who reigned over that country. I suppose that he prophesied further on, in the reign of Hezekiah, than Hosea did: though c. v. 5, was written before the captivity of the ten tribes, which happened in the sixth year of Hezekiah. It is plain, from c. i. 1, 5, 9, 12, 13, that he was sent both to Israel and to Judah. Like Amos and Hosea, he reproves and threatens a corrupt people with great spirit and energy. See c. ii. 1, 2, 3, 8, 9, 10. iii. 2, 3, 4. vi. 10—16. vii. 2, 3, 4. And, like Hosea, he inveighs against the princes and prophets with the highest indignation. See c. iii. 5—7. 9—12. vii. 3. And the reader will observe that these similar topics are treated of by each prophet with remarkable variety and copiousness of expression.

Some of his prophecies are distinct and illustrious ones: as c. ii. 12, 13. iii. 12. iv. 1—4. 10. v. 2, 3, 4. vi. 13. vii. 8, 9, 10.

We may justly admire the beauty and elegance of his manner: ii. 12, 13. iv. 1, 2, 3, and particularly the two first lines of v. 4.

His animation: i. 5, l. 3, 4. ii. 7, 10, l. 1. iv. 9.

His strength of expression: i. 6, 8. ii. 3. l. 3, 4. iii. 2, 3, 12. vii. 1, 2, 4. l. 1. 19. l. 2.

His pathos: i. 16. ii. 4.

His sublimity: i. 2, 3, 4. iii. 6, 12. iv. 12. l. 3. 13. v. 8. vi. 1. 9—16. vii. 16, 17.

Morasthite] See v. 14, 15. Maresha is placed in Judah. Josh. xv. 44. 2 Chron. xi. 8.

—which came] “Which was delivered to him in a vision.” Dr. Wheeler.

2. —land] Of the Hebrews.

—the Lord] Two MSS. omit the former אֲדֹנָי, and four MSS. read אֱלֹהִים instead of it. For the second אֲדֹנָי twenty-six MSS. read יְהוָה.

—witness] Let him bear testimony against you, and forewarn you of your danger, by me his prophet. See Pf. l. 7.

—temple] Where he manifests his glory.

- 3 For, behold, Jehovah will go forth from his place;
And he will come down, and will tread on the high places of
the earth.
- 4 And the mountains shall be * molten under him;
And the vallies shall cleave afunder;
As wax before the fire,
As waters poured down a † steep place.
- 5 For the transgression of Jacob *is* all this;
And for the sin of the house of Israel.
What *is* the transgression of Jacob? *is it* not *that* of Samaria?
And what are the high places of Judah? *are they* not *those* of
Jerusalem?
- 6 Therefore will I make Samaria an ‡ heap of the field, a || place ‡ Hebr. *for an*
for the plantings of a vineyard: *heap.*
And I will pour down her stones into the valley, and I will || Hebr. *for a*
discover her foundations. *place.*
- 7 And all her graven images shall be beaten to pieces;
And all her hires *of idolatry* shall be burned in the fire;
And all her idols will I § destroy. § Hebr. *make a*
For from the hire of an harlot hath she gathered *her treasures*; *desolation.*
And to the hire of an harlot shall they return.
- 8 For this will I wail and howl;

I will

3. —from his place] He will elsewhere display his glorious majesty, by punishing the guilty.

—high places] See this line Amos iv. 13.

4. —be molten] All nature shall confess his presence. See Amos ix. 5.

As wax] This image often occurs in the classics.

Quasi igni

Cera super calido tabescens multa liquecat.

Lucr. vi. 512.

5. —sin] Twenty-three MSS. and three editions read *בַּמִּצֵּת* and *for the sin*: as *ó*. Ar. Chald.

What] See on Jon. i. 8. Noldius also proposes to translate *Where*.

—Samaria] See Hof. viii. 5.

—high places] See 2 Kings xvi. 4. The two chief cities are infected with idolatry. “*בְּמִצֵּת*”

Sic Vulg. sed *ἀμαρτία* *ó*. Syr. Ch. Legerunt *בְּמִצֵּת*: recte.” Secker. This is the reading of one MS. and of another in the margin: and, from the turn of the sentence, appears to be the true reading.

“And what is the sin of Judah? *is it* not *that* of Jerusalem?”

But that there were *high* places near Jerusalem, see 1 Kings xi. 7.

6. —vineyard] Samaria *is* situated on a hill, the right soil for a vineyard.

7. —from the hire] Her idols and sacred ornaments sometimes arose from the rewards of harlots, appropriated for that purpose; and they shall return to the spiritual harlot, Nineveh. See Deut. xxiii. 18. Spencer p. 564. Or, She imputed her wealth to her spiritual harlotry; and her conquerors shall distribute it as the reward of harlots in the literal sense.

M 2

* Or, *Jakales*.

- I will go spoiled and naked;
I will make a wailing like the * foxes;
And mourning, like the daughters of the ostrich.
9 For her wound is grievous:
For it is come to Judah,
It hath reached to the gate of my people, *even* to Jerusalem.
10 In Gath tell *it* not.
Weep ye not with *loud* weeping.
In Beth-Ophrah roll thyself in the dust.

11 Pass

8. I will go] Many MSS. and one edition read מלכה

—[spoiled] Many MSS. and three editions read שוּלל, which may literally be rendered a *spoil*. "Barefooted." Dr. Wheeler.

—naked] That is, without an upper garment. His dress would be neglected, like that of eastern mourners.

—foxes] The desert is the habitation of תנח. Mal. i. 3. The word may signify "a kind of wild beast like a dog, between a dog and a fox, or a wolf and a fox; which the Arabians call, from the noise which they make, Ebn Awi, [filius Eheu] and our English travellers Jakales; which, abiding in the fields and waste places, make in the night a lamentable howling noise." Pocock in loc. See also Shaw's travels, 4to. 174, 5: and Bochart l. iii. c. xii, who quotes Busbequius as saying, "Narrant mihi esse ululatum bestiarum quas Turcæ Ciacales vocant, ut Persæ Sciagal;" and an Arabic writer, as comparing "ululatum filii Awi infantis vagitui." I suppose that the word in this sense comes from תנה *iterare*; and, when it signifies *the whale*, or *serpent kind*, that it is derived from the same root in the signification of *duplicare, complicare*.

—ostrich] So Aquila and Symmachus. Bochart says, "Nota in Struthione fœminam appellari יענה vel יענה בת; quasi clamorificam dices, vel filiam clamoris. Clamorem enim est animal." Hier. l. i. c. ix. p. 65. "It is affirmed by travellers of good credit, that Ostriches make a fearful skreeching lamentable noise." Pocock in loc. "During the lonesome part of the night, they often make a very doleful and

hideous noise. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to by the prophet Micah." Shaw. 4to. p. 455. See Job xxx. 28, 29.

9. —her wound] The versions and Chald. read מכתה. Six MSS. and one ed. read מכתיה, and one MS. omits the י.

It hath reached] The versions and Chald. lead us to read נגעה. Or thus:

"The stroke *hath reached* to the gate, &c."

If we read בא, we have this rendering:

"For the stroke is come to Judah;

To the gate of my people, to Jerusalem."

—Jerusalem] This city will soon be distressed by the Edomites, Philistines, and Assyrians. 2 Chron. xxviii. 16—21.

10. —tell *it* not—] From 2 Sam. i. 20.

—Beth-Ophrah] Ophrah is mentioned Josh. xviii. 23, as in the tribe of Benjamin. Houbigant prefers העברה.

—roll thyself] Seven MSS. read התפלש: and three read so originally: agreeably to Keri in Vanderhooght. ישבת *O inhabitress* may be understood. Or we may read התפלשו *roll yourselves*, with V. Syr. 6. Ar.

—in the dust] Here the word עפר *pulvis* alludes to the etymology of Beth-Ophrah, which signifies *domus pulveris*.

Ah! nimis ex vero tunc tibi nomen erit.

Ovid. See Præl. Hebr. xv. 183. n. 1.

Ἐπὶ τῷ μὲν δὲ κάβα Πολυνείκη λέγω.

Æsch. Septem in Theb. 664.

Eurip. Phæn. 1500.

That this reference to the meaning of names was natural among the Hebrews, see on Hosea

- 11 Pass on, thou inhabitress of Saphir, naked *and in* confusion.
The inhabitants of Zanan went not forth to wailing.
O Beth-Ezel, he shall receive of you *the reward of* his station
against you.
- 12 Surely the inhabitress of Maroth is sick unto death.
Surely evil hath come down from Jehovah unto the gate of
Jerusalem.
- 13 Bind the chariot to the swift beast,
O inhabitress of Lachish,
She *was* the beginning of sin to the daughter of Zion:
For in thee were found the transgressions of Israel:
- 14 Therefore shalt thou give presents to Moresheth-Gath.

The

Hosea i. 4. It also served to imprint prophecies on the memory of those to whom they were delivered.

The paronomasia, a figure likely to strike a rude people, often occurs in the Hebrew writers. See Boch. geogr. iii. i. 148. Bishop Lowth on Isai. v. 7.

This particular way of expressing grief is often mentioned in the classics.

Αὐτῆς ἐν χάρισι καλινδόμενος κατὰ κόπον.

Il. xxiv. 64.

Canitiem immundo deformat pulvere.

Virg. of Mezentius.

Pulvere canitiem genitor, vultusque seniles,
Fœdat humi fusos.

Ov. Met. viii. 528.

11. —Saphir] Houbigant says that Eusebius places this city, the name of which signifies *fair* or *elegant*, in the tribe of Judah between Eleutheropolis and Ascalon.

—naked] See on Hosea ii. 3. Observe the opposition to the meaning of Saphir. For *לכם* *vobis* in this line Houbigant reads *לך* *tibi*, with Syr. “Naked to thy shame.” Dr. Wheeler.

—Zanan] In the tribe of Judah. Josh. xv. 37. There was no burial of her dead with solemn mourning, out of the precincts of her city; but she was besieged, and put to the sword.

—Beth-Ezel] Near Jerusalem. Zech. xiv. 5.

—station] The *standing*, or encamping [1 Sam. xvii. 3.] of an army against a city;

and hence the effect of such encampment, or the plunder arising from it. Chald. seems to read *חמדתו*:

“O Beth-Ezel, he shall receive from you his pleasant portion.”

Thus we shall have an allusion to the name of the city; as *מצל* signifies *reponere*.

12. —Maroth] A city of like name is placed in the tribe of Judah, Josh. xv. 59.

—unto death] For *למוֹת* *unto good* Houbigant reads *למוֹת* *unto death*, from 2 Kings xx. 1. *למר* *unto bitterness*, or *bitterly*, will furnish a paronomasia.

Observe *יצא* and *צאנן* v. 11: and in the following verse, *לכיש* and *רכש*.

13. Bind the chariot] We may read *רתמה* *מרכבה*: The inhabitress of Lachish hath bound the chariot, &c.

—Lachish] In the tribe of Judah. Josh. xv. 39. Sennacharib possessed himself of it. 2 Kings xviii. 14.

—the transgressions] The idols of Israel were first adopted by Lachish. Houbigant reads *אתה* *thou*, for *היא* *she*, in the foregoing line: but if any alteration is necessary, which may well be doubted, *בה* *in her*, for *בך* *in thee*, would be a more easy one in the following line.

14. —presents to Moresheth-Gath] To Moresheth of Gath, to the Philistines of that country, for safety and protection.

† Hebr. shall be
a lie to.

- 15 The habitations of Achzib † shall deceive the kings of Israel.
Moreover I will bring an heir unto thee, O inhabitress of
Marefhah:
He shall reach to Adullam, the border of Israel.
16 Make thee bald, and cut off thine hair, for thy delicate
children:
Enlarge thy baldness as the eagle:
For they are gone into captivity from thee.

C. II.

- 1 Woe unto them who devise iniquity,
And who work evil on their beds:
When the morning is light they practise it,
Because it is in the power of their hand.
2 And they covet fields, and possess them by violence; houses,
and take them away:
And they oppress a man and his ‡ house; a great man, and
his heritage.
3 Therefore thus saith Jehovah:
Behold against this family do I devise evil,
From which ye shall not remove your necks;
Neither shall ye go haughtily:

‡ Or, family.

For

—Achzib] This name is derived from *אֲחִיב* *to lie*. Perhaps we should read *בֵּית אֲחִיב*. Beth-Achzib shall be a liar, &c. shall repeatedly frustrate the expectations of her kings, and become an easy prey to the invader.

—to the kings] Perhaps *לְמֶלֶךְ* to the king. *Jod* follows.

15. —Marefhah] The word is derived from *יָרַשׁ* *to inherit*.

—the border] For *כְּבוֹד* *the glory* I read with Chald. *גְּבִיל* *the border*. Adullam was a fenced city in Judah. 2 Chron. xi. 7. Eusebius places

it twelve miles from Eleutheropolis to the eastward: which answers to the situation in De Lisle's posthumous map, where it is placed about midway between Eleutheropolis and Jerusalem.

16. Make thee bald] “O inhabitress of Marefhah,” may be understood. For the custom, see on Amos viii. 10.

—as the eagle] When he sheds his plumage. Pf. ciii. 5. *Aves calvescere dicuntur cum deplumes sunt*. Boch. Hieroz. p. 14. There is also a species of eagle, called the bald eagle from the whiteness of its head.

C. II.

1. —work evil] In their imagination.

—in the power] Houbigant refers to Prov.

iii. 27. *אֵיל* *power* is written more fully *אֵיל*. See *לֵאל* in Noldius.

2. —houses] Eight MSS. read *בָּתִּים*: which is elegant, and agreeable to the Hebrew manner.

—a great man] So *אִישׁ* sometimes signifies.

Many MSS. and four editions read *אִישׁ*. So V. 6. MS. A. and ed. Ald. and Arab. The omission of the *vau* in both clauses better suits the usual turn of the sentence in Hebrew poetry.

3. —family] See on Amos iii. 1.

—haughtily] Hebr. *in altitudine*. It shall be an inextricable yoke; and one that shall bow you down.

For it *shall be* an evil time.

- 4 IN that day shall a proverb be || taken up against you ;
And a grievous lamentation shall be made :

|| Hebr. *shall one take up.*

Saying : " We are utterly laid waste :

" He hath changed the portion of my people :

" How hath he departed from me,

" To bring again *him that* divided our fields !"

- 5 SURELY there shall not § remain unto thee

§ Hebr. *be.*

One that stretcheth out a line by lot.

- 6 IN the congregation of Jehovah prophesy not, O ye that
prophesy :

They shall not prophesy unto these :

For he shall not remove *from himself* reproaches.

- 7 Doth the house of Israel say,

" Is the spirit of Jehovah straitened ?

" Are these his doings ?"

Are not my words good

With him who walketh uprightly ?

8 But

4. —a proverb] See præl. Hebr. iv. p. 45. and the same author on Isai. xiv. 4.

And a grievous—] Et lamentando lamentum conficietur : supposing נדה the infinitive mood and נהיה the Niphal of היה *fuit*. The נהי here answers to קנה Am. v. 1.

—changed] The original word is rendered *removed*, Pf. xlv. 2. And מנח in Arab. signifies *commoveri, agitari, conturbari*. Cast. lex. Another reading is, ימך *is measured*, or, *he hath measured*. See 6. Ar. Syr.

—from me] Literally, to me : the pronoun being redundant. A mourner of Israel speaks.

To bring again] The Assyrians had ravaged Israel and Judah before their final destruction. See 2 Kings xv. 29. xviii. 13.

אשר *who* is to be supplied with Vulg. before יחלק *divided*.

5. Surely—] Ye shall be wholly removed from your possessions.

6. —O ye that prophesy] I understand אשר *who* before ימיפון : and for the construction refer the reader to such passages as c. iii. 3. Amos v. 7, 10, 12 : where a verb in the third person plural, with אשר understood, is used vocatively. Μη σαλάζετε σαλάζοντες. Aquila. But the

word may be a various reading of the foregoing or following verb. See on Hof. iv. 18.

" Drop no longer your instruction.

" Let them that instruct instruct no longer such as these." Dr. Wheeler.

—he shall not remove] The true prophet will subject himself to public disgrace by exercising his office.

7. —say] Four MSS. read הומך. See V. Chald. And 6. Ar. read הומך, which is equivalent.

—straitened] Confined to a few, such as Micah.

—his doings] So dishonourable to his attributes, and to his people.

Are not] Jehovah answers, Do not my words administer good to the righteous, who pay attention to the chosen prophets sent by me ?

—my words] 6. Ar. read *his words*.

—walketh uprightly] Pocock says that the literal rendering is, " with him that is upright walking." See Pf. xv. 2. Prov. xi. 13. Eighteen MSS. and one editio read הלך, which may be gerundive, *eundo*. Perhaps, " with him that walketh *in* uprightness." See Isai. lvii. 2. and v. 11.

- 8 But of old my people hath risen up as an enemy.
 * Hebr. *from off*. Ye strip the mantle * off the garment,
 From those who pass by securely, the captives of war.
- † Hebr. *the habitation of her delights*.
 ‡ Hebr. *her*. 9 The women of my people ye cast out from † their delightful habitation:
 From ‡ their children ye take away my glory for ever.
- 10 Arise ye and depart; for this *is* not *your* resting place:
 Because it is polluted, it shall be destroyed; and the destruction *shall be* great.
- 11 If a man, walking *in* the spirit of falsehood and of lies,
 Prophecy unto thee for wine and for strong drink;
 He shall be the prophet of this people.
- 12 I WILL surely gather, O Jacob, all of thee:
 I will surely assemble the residue of Israel.
 I will put || them together as sheep of Bozrah,
 As a flock in the midst of their fold:
 They shall make a tumult from *the multitude of* men.
- || Hebr. *him*. 13 He that forceth a passage is come up before them:
 They have forced a passage, and have passed through the gate,
 and are gone forth by it:
 And their king passeth before them, even Jehovah at the head of them.

I I ALSO

8. —of old] See Isai. xxx. 33. *δ*. render by *ἀνταρσθεν*. For the truth of the assertion, see Hof. x. 9. xi. 2.

—an enemy] Against me their God.

—off the garment] This enmity ye shew by acts of cruelty and robbery. Noldius renders *ממול* *a, desuper*; but without any other example. Perhaps we should read *ממעל*. Houbigant justly observes that *אדרה* is the word which elsewhere occurs for *the upper garment*.

—the captives] One MS. reads *שבי* *the captivity*. Houbigant conjectures *שבי*. *δ*. give a good general sense, *συντρεμμὸν πολέμου*. Breaking your truce with them, by thus spoiling them.

9. “*נשי* *ἀεχθεις*. *δ*. *נשי*.” Secker.

—ye cast out] By your sins ye cause them to go into captivity.

—my glory] The glory which I had bestowed on them by becoming their God, by placing them in a pleasant land, and by protecting and

blessing them when they adhered to me. Pf. xc. 16. Ez. xvi. 14. The pronouns seem to agree with *נשי* distributively: “from the delightful habitation of each: from the children of each.”

10. —this] We may understand *ארץ* before this pronoun, and before *במיתה*. A more exact representation of the Hebrew is: “For this *land* is not the place of *your* rest.”

11. —and lies] I read with Syr. *שקר וכזב*: and with Houbigant *המף*; or *המיה*, as many MSS. insert the *jod*. This reading is favoured by *δ*. Ar. Syr.

13. He that forceth a passage] “He that breaketh way,” according to our idiom. The preparer and leader of the journey.

—the gate] Of the conquering city, where the Israelites were to be in captivity.

—Jehovah] He conducteth them in effect.

The

C. III. 1 I ALSO said:

Hear, I pray you, O ye heads of Jacob,
And ye leaders of the house of Israel.

Is it not for you to know judgement?

2 Ye who hate good and love evil:

Who pluck their skin from off them,

And their flesh from off their bones:

3 Who also have eaten the flesh of my people,

And have flayed their skin from off them,

And have broken their bones:

And have divided *them* afunder, as flesh in the pot;

And as meat * within the caldron.

4 THEN shall they cry unto Jehovah,

But he will not hear them:

He will even hide his face from them at that time;

According as they have been evil *in* their doings.

5 THUS saith Jehovah

Unto the prophets who cause my people to err;

Who bite with their teeth, and cry, Peace;

But *as for him* that putteth not into their mouths,

They will prepare war against him.

6 Wherefore *there shall be* night unto you, so † that ye shall † Hebr. *from a vision.*

have no vision:
And *there shall be* darkness unto you, so that ‡ ye shall have ‡ Hebr. *from divining.*

And

The connection may be this: "Ye shall depart from your land; and it shall be defiled and desolate. v. 10. This is not the language of your false prophets; or the way to be re-

ceived as a prophet among you. v. 11. However, a true prophet may foretel your prosperous state after your punishment. v. 12, 13. See c. iii. 12. iv. 1.

C. III.

2. —them] Jacob, or Israel: As Hof. x. 1, 2. Or, my people: from the following verse.

3. —divided] I read ופרסו.

Have eaten—have flayed—have broken—have divided] These verbs may be rendered in the present tense. See Amos v. 10. c. iv. 12.

—as flesh] Instead of כֶּסֶף, read with 6. Ar. Chald. Houbigant, and Bishop Lowth on Isai. iii. 15, כֶּסֶף.

5. —bite with their teeth] Put into their mouths: as the opposition shews. Famine is expressed by cleanness of teeth. Am. iv. 6.

—and cry, Peace] And proclaim peace. The versions and Chald.

—prepare] Properly *sanctify*, or, prepare for a holy purpose. Ex. xix. 10, 11. Hence, to prepare in general, to appoint, to set apart.

|| Or, *black*, or,
gloomy.

§ Hebr. *the up-
per lip*.

- 7 And the sun shall go down upon the prophets,
And the day shall be || dark upon them.
Then shall the seers be ashamed, and the diviners con-
founded;
Yea, they shall cover the § mouth, *even* all of them:
For God will not answer.
- 8 BUT I truly am filled *with* power;
With the Spirit of Jehovah, and *with* judgement, and might;
To declare unto Jacob his transgression, and unto Israel
his sin.
- 9 HEAR this, I pray you, ye Heads of the house of Jacob,
And ye leaders of the house of Israel:
Ye who abhor judgement,
And pervert all *that is* right:
10 Who build up Sion by blood, and Jerusalem by iniquity.
11 The Heads thereof judge for reward;
And the priests thereof teach for hire;
And the prophets thereof divine for silver:
And yet they lean on Jehovah,
Saying:
Is not Jehovah in the midst of us?
Evil shall not come upon us.
- 12 Therefore because of you Sion shall be ploughed *as* a field;
And Jerusalem shall become heaps;
And the mountain of the * temple † as high places of a
forest.

* Hebr. *house*.

† Hebr. *for*.

I BUT

7. —cover the mouth] With part of the long eastern vesture. This action was a sign of being put to silence; of disgrace and dejection. Lev. xiii. 45. Ex. xxiv. 17, 22.

8. With the spirit] For the form of expression, see Ex. i. 7.

10. Who build up] Raise magnificent palaces. See the opposition, v. 12. The verb may be in the infinitive mood absolute. See Bishop Lowth on Isai. xxi. 5. The versions seem to read בָּנִי in the plural: *building up*: and twelve MSS. have בָּנֵה.

11. —for hire] Beyond what the law of Moses prescribes.

12. —heaps] In the parallel place, Jer. xxvi. 18, we find עֵיִם: which is the reading of three MSS. now, and was originally that of three more. It is also found in the Bab. Talmud. One MS. has לְעֵיִם. For עֵיִן see Præl. Hebr. iii. p. 37.

—high places] As hills in a forest. One MS. reads לְבָהֶמֶת: *for cattle of the forest*. See c. v. 8.

C. IV. 1

BUT it shall come to pass, in the ‡ latter days,
That the mountain of the † temple of Jehovah shall be
Established on the top of the mountains,
And it shall be exalted above the hills:
And the || people shall flow unto it.

‡ Hebr. *end of*
days.† Hebr. *house.*|| Hebr. *peoples.*

2

And many nations shall go, and shall say:
Come, and let us go up unto the mountain of Jehovah,

And

1. But it shall come to pass—] These four verses contain a prophecy which was to be fulfilled by the coming of the Messiah; when the gentiles were to be admitted into covenant with God, and the Apostles were to preach the gospel, beginning at Jerusalem: Luke xxiv. 47. Acts ii. 14, &c: when Christ was to be the spiritual Judge and King of many people, was to convince many nations of their errors and vices, and was to found a religion which had the strong-

est tendency to promote peace.

Bishop Lowth, on Isai. ii. 2, thinks that Micah took this passage from Isaiah. It is true that he has improved it, after the manner of imitators. Or, the Spirit may have inspired both prophets with this prediction: or, both may have copied some common original, the words of a prophet well known at that time. It will be useful to compare the parallel places, as they now stand.

ISA I. ii.

2. והיה באחרית הימים
נכון יהיה הר בית יהוה
בראש ההרים
ונשא מגבעות
ונחרו אליו כל הגוים:
3. והלכו עמים רבים ואמרו
לכו ונעלה אל הר יהוה
אל בית אלהי יעקב
ויורנו מדרכיו ונלכה בארחתיו
כי מציון תצא תורה
ודבר יהוה מירושלם:
4. ושפט בין הגוים
והוכיח לעמים רבים
וכתתו חרבותם לאתים
וחניתותיהם למזמרות
לא ישא גוי אל גוי חרב
ולא ילמדו עוד מלחמה:

—shall be established] Two MSS. read as the words are placed in Isaiah, נכון יהיה. Sion shall be raised above the mountains in true eminence; shall be placed, as it were, on their top.

—it shall be exalted] הוא is wanting in three MSS: and in Isaiah the margin of one MS. has it.

M I C A H. iv.

1. והיה באחרית הימים
יהיה הר בית יהוה
נכון בראש ההרים
ונשא הוא מגבעות
ונחרו עליו עמים:
2. והלכו גוים רבים ואמרו
לכו ונעלה אל הר יהוה
ואל בית אלהי יעקב
ויורנו מדרכיו ונלכה בארחתיו
כי מציון תצא תורה
ודבר יהוה מירושלם:
3. ושפט בין עמים רבים
והוכיח לגוים עצמים עד רחוק
וכתתו חרבותיהם לאתים
וחניתותיהם למזמרות
לא ישא גוי אל גוי חרב
ולא ילמדו עוד מלחמה:

—the people] Five MSS. and Syr. supply כל הגוים: and one MS. has כל.

—shall flow unto it] Eleven MSS. and one ed. read אליו: and another MS. read thus originally.

2. —nations] Two MSS. and Talm. Bab. have עמים.

N 2

§ Hebr. *house*.

And unto the § temple of the God of Jacob:
That he may teach us of his ways, and that we may walk in
his paths.

For from Sion shall go forth a law,
And the word of Jehovah from Jerufalem.

* Hebr. *peoples*. 3
† Hebr. *to afar*.

And he shall judge between many * people,
And he shall convince strong nations † afar off:
And they shall beat their swords into plough-shares,
And their spears into pruning-hooks:
Nation shall not lift up sword against nation,
Neither shall they any longer learn war.

4 But they shall sit every man under his vine,
And under his fig-tree: and none shall make *them* afraid.
For the mouth of Jehovah *God* of hosts hath spoken *it*.

‡ Hebr. *peoples*. 5

ALTHOUGH all the ‡ people walk
Every one in the name of his God;
Yet let us walk in the name of Jehovah
Our God, for ever and ever.

|| Or, *that is dis-*
abled.

6 IN that day, faith Jehovah,
I will gather her that || halteth, and her that is driven out
will I assemble;

And

And unto the temple] Two MSS. read
אל בית. But in Isaiah sixteen MSS. and two
editions read ואל: MS. 3 read so originally:
MS. 130 perhaps reads so: and MS. 150 reads
so now: agreeably to *ś*. Ar. Syr. Vulg. But
Chald. wants the conjunction, and has only
לבית. See Bishop Lowth.

—in his paths] In both prophets together,
three MSS. and three editions read the Hebrew
word with the regular plural termination ות.

3. —many people] Two MSS. want רבים.

—afar off] This, as Bishop Lowth observes,
is added in Isaiah by Syr.

—their swords] Twenty MSS. and two edi-
tions read חרבותיהם: and two MSS. read
חרבותם.

And their spears] Twenty-one MSS. and two
editions read וחניתיהם. See the reverse of
this beautiful and classical image, Joel iii. 10.
and the quotations in Bishop Lowth, Isai. ii. 2.

—lift up] Four MSS. read ישא.

—learn] Seven MSS. read ילמדו.

4. But they shall sit—] See, on this elegant
and beautiful addition to Isaiah, Bishop Lowth
on Isai. ii. 2.

5. —in the name] Or profession of Jehovah,
who has such mercies in store for us.

6. —that halteth] Zeph. iii. 19. is a parallel
place. See also צלע Ps. xxxv. 15. xxxviii. 18.
The word צלע signifies in Arabic, *inclinauit*,
propendit, *declinauit*; and one of its derivatives,
curvus et claudus a natura, in latus propendens.
See Golius. The ideas of suffering, of weak-
ness, of being broken or subdued, are given by
the old versions.

Though I have broken the power of my
people, removed them into captivity afar off,
and afflicted them; yet will I restore them to
their country, I will send them the Messiah, and
will be always their King.

- And her whom I have afflicted.
 7 And I will make her that § halted * a residue,
 And her that was removed afar off, † a strong nation:
 And Jehovah shall reign over them in mount Sion,
 From henceforth even for ever.
 8 And thou, O tower of Eder,
 O fortress of the daughter of Sion, thy time shall come:
 And the former dominion shall return,
Even the kingdom, to the daughter of Jerusalem.
 9 AND now why dost thou cry out ‡ loudly?
Is there no king in thee?
 Hath thy counsellor perished?
 For pangs have seized thee, as a woman in travail.
 10 Be in pangs, and bring forth, O daughter of Sion, as a woman
 in travail:
 For now thou shalt go forth from the city, and shalt dwell in
 the field:
 And thou shalt go *even* unto Babylon; there shalt thou be
 rescued:
 There shall Jehovah redeem thee from the hand of thine
 enemies.

§ Or, *that was disabled.*

* Hebr. *for a residue.*

† Hebr. *for a strong nation.*

‡ Hebr. *crying out.*

11 And

7. —a residue] A part of them shall be preserved; in whom the future designs of my providence shall be accomplished.

“הנהלתה Eadem voce reddunt ḥ. Syr. Ch. qua והנהלתה v. 6: quæ igitur forte hic legenda est, cum verbum הנהלתה in cod. Hebr. alibi non occurrat.—Quæ laboraverat V. f. הנהלתה.”

Secker.

—for ever] This will be fulfilled at the future restoration of the Jews.

8. —Eder] A tower in or near Bethleem. Gen. xxxv. 21. Or, as some, a tower near the sheep-gate in Jerusalem. Neh. iii. 1, 32. The word signifies, *a flock*.

O fortress] See mention of Ophel, Neh. iii. 26, 27. xi. 21. 2 Chron. xxvii. 3. xxxiii. 14. Isai. xxxii. 14.

—of the daughter of Sion] Possibly, Belonging to the tribe of Judah.

—thy time] I read with Syr. עתך for עריך.

“Syr. legerunt עתך. Confer vii. 12.” Secker. —dominion] On the return from Babylon. Or, on the coming of the Messiah, and the future grand restoration; if Bethleem be spoken of.

9. And now] ḥ. Ar. Chald. Houbigant, five MSS. and a sixth originally, read ועתה. But see c. v. 1.

—loudly] Six MSS. and three editions read ריע, which may be the infinitive *clangendo*, as בין Prov. xxiii. 1. The word may be used in a middle sense, for any cry; whether arising from danger, sorrow, or joy.

—no king] Jehovah is thy king. Jer. viii. 19.

10. —bring forth] See Pf. xxii. 10.

—in the field] See Hof. xii. 9.

—there] Eight or ten MSS. and Syr. read ושם, *and there*, twice in this v. And ḥ. translate the second שם and *in situ*.

11 And now many nations are gathered against thee:
Who say, Let her be defiled; and let our eye see *its desire* on
Sion.

12 But these know not the thoughts of Jehovah,
Neither understand they his counsel:
For he hath assembled them as a sheaf to the threshing-
floor.

13 Arise and tread out the grain, O daughter of Sion:
Thine horn will I make iron,
And thine hoofs will I make brass.

|| Or, *mighty*.

† Hebr. *peoples*.

And thou shalt beat in pieces || many † people;
And thou shalt devote the gain from them unto Jehovah;
And their substance, unto the Lord of the whole earth.

C. V. § Hebr. *a troop*.

1 BUT now assemble thyself, O daughter, *in* § troops:
They have laid siege against us:
They have smitten with a rod upon the cheek
The Judge of Israel.

2 AND thou, Bethlehem-Ephrata,

Art

11. —many nations] The Idumeans, Am-
monites, Moabites, Philistines, Babylonians.

—eye see] So Pl. liv. 7. lix. 10. Two MSS.
and two editions read עיני, with V. Syr.
Chald.

12. —know not] See Isai. x. 7. All these are
instruments in the hand of Jehovah; and shall
be destroyed in their turn.

13. —O daughter of Sion] Some of these
nations were subdued by the Maccabees.

1 Macc. v. 3, 6.

—horn] With which thou shalt push thy
enemies. It is part of the allegory, which is
beautifully taken up from the last line of
v. 12.

—thou shalt devote] The versions and Chald.
read והקרמת.

—the gain] “And thou shalt devote unto
Jehovah their treasure.” Dr. Wheeler.

C. V.

1. *But now*] Houbigant observes that Ar.
reads ועתה: so does one MS.

—O daughter] 6. MS. Al. and Ar. add of
Ephraim: and Chald. renders *per turmas*.

They have laid] Or, siege is laid. See on
Jon. iii. 7.

—upon the cheek] A great indignity.
ἐπὶ τῇ κόπῃ. Demosth. in Mid.

The Judge] Hoshea may be supposed to have
suffered such contumely, when Samaria was

taken: 2 Kings xvii. 6: or, Zedekiah, on the
taking of Jerusalem: ib. xxv. 7.

2. —Ephrata] The Greek translator, quoted
by St. Matthew, seems to have read Bethleem-
Judah, as Judg. xvii. 7. Or, in the haste of
writing, a transcriber may have anciently sub-
stituted *Judah* for *Ephrata*; each word being
properly and naturally subjoined to *Bethleem*.
See the Greek: Josh. xv. 59.

Art thou too little to be among the leaders of Judah?

Out of thee shall come forth unto me

One who is to be a Ruler in Israel:

And his goings forth *have been* from of old, from the days of hidden ages.

3 THEREFORE will he § deliver them up, until the time when § Hebr. *give*:
the that bringeth forth hath brought forth;

And until the residue of their brethren shall be converted, together with the sons of Israel.

4 And he shall stand, and shall * feed *his flock*, in the strength * Or, *rule*.
of Jehovah;

In the † majesty of the name of Jehovah his God:

† Or, *loftiness*.

And they shall be converted: for now shall he be great

Unto

Art thou too little—] See Syr. which may be pointed interrogatively, *Parva tu quæ sis?* The question implies the negative; which is inserted Matth. ii. 6: and also in the Arabic version. "MS. Copt. *ἐν*, non, addit." Mr. Woide. Houbigant conjectures that we should read *עֵינֶיךָ לֹא הֵייתָ* *nequaquam minima es*. This reading is favoured by the Arabic, *non parva es*. The note on *ὀλιγοσδς* in Sixtus Quintus's edition of *ὁ*. Romæ MDLXXXVII, is, "Alii vero libri habent *μὴ ὀλιγοσδς*, quod est apud Tertullianum & Cyprianum." And vers. ant. Itala has "*nequaquam minima*." Kenn. diff. gen. §. 77. So Origen and Justin. ib. §. 80. 2. See also Dr. Owen on the Septuagint: p. 51. *ὁ*. ed. Pachom. have also *μὴ ὀλιγοσδς*, on which rendering it must be observed that *μὴ* may be interrogative: as Matth. ix. 15.

Both the Hebrew, the Vulg. and the Greek, as they now stand, are capable of being pointed interrogatively.

—among the leaders] The *vau* in *אֲלֹכֵי* may easily have been omitted, as Jer. xiii. 21, Gen. xxxvi. 30. Or, "among the *thousands*;" the large bodies governed by Chiliarchs. See Cappellus: and 2 Chron. i. 2.

Out of thee] Two editions of St. Matthew, Erasmi. 1. and Ald. read *ἐκ σὺ μοι*. Then follows in the gospel a double translation of *בְּשֵׁל*,

הָגָמוֹס, and *ὅστις ποιμαίνει*, and a periphrasis of *בְּיִשְׂרָאֵל* in *Israel*.

"*לִי* omittunt Matth. Syr. Præfigunt *γὰρ* Matth. Arab." Secker.

—his goings forth] See Hof. vi. 3. His appearance: his displays of power. See John i. 1. Col. i. 16.

3. —will he deliver them up] Sc. God. Arab. reads,

וְתִתְּנֵם wilt thou deliver them up.

—their brethren] So *ὁ*. Ar. Chald.

—together with] See *עַל* Nold. §. 9. The sense is: God will not fully vindicate and exalt his people, till the Virgin-mother shall have brought forth her son; and till Judah and Israel, and all the true sons of Abraham among their brethren the Gentiles, be converted to Christianity.

4. —he shall stand] The Ruler, mentioned v. 2.

—feed] Instruct and govern his followers.

—they shall be converted] The Jewish people. *וַיִּשְׁבוּ* one MS. See V. Syr. Chald. Here is an instance in which a MS. differs from the Masoretic punctuation, which I have not observed elsewhere.

—shall he be great] By the extent of his kingdom. *ὁ*. Ar. read *יִגְדֵּל* *shall they be great*: i. e. the Jews, at their final restoration.

Unto the ends of the earth :

5

And He shall be peace.

* Hebr. *shep-herds*.

WHEN the Assyrian shall have come into our land,
And when he shall have trodden in our palaces ;
Then shall be raised up against him seven * rulers,
And eight princes of men :

6

And they shall devour the land of Assyria with the sword,
Even the land of Nimrod in the entrances thereof :

And they shall deliver us from the Assyrian, when he shall
have come into our land,

And when he shall have trodden in our borders.

7

+ Hebr. *peoples*.

ALSO the residue of Jacob shall be among the nations,
In the midst of many † people,
As the dew from Jehovah,
As the showers upon the grass ;
Which tarrieth not for man,

Neither

5. —peace] The cause of peace and reconciliation.

“ And this man shall be [our] peace.”

Dr. Wheeler.

When the Assyrian] After the illustrious prophecy relating to the Messiah, in the three foregoing verses, the prophet passes on to the subversion of the Assyrian empire.

“ Transponitur כִּי, Pf. cxviii. 10, 11, 12 : et cxxviii. 2.” Secker.

—shall be raised up] 6. read וְהָקִמּוּ i. e. וְהָקִמּוּ וְהָיָה לָנוּ שְׁלֵמוֹתָא.

—seven rulers—eight princes] Perhaps a definite number for an indefinite: as Eccl. xi. 2. Job v. 19. The prophet means the chiefs of the Medes and Babylonians, the prefects of different provinces who took Nineveh: whose number may have been what is here specified.

—princes] Anointed. Pf. ii. 6.

6. —with the sword] “ Videtur leg. בַּכֶּתִּיחָה. Notat כֶּתֶח gladium stringere.” Secker.

—of Nimrod] See on Nahum i. 1.

—they shall deliver us] So Houbigant, who reads וְהָצִלּוּ; and observes that Chald. and Syr. read the affix וּ us. The reading of Chald. and Syr. was וְהָצִלּוּ: in which word the *vau* after ל

may have been supplied by a point, as it often is. Or we may render, “ And *one* shall deliver us:” that is, And we shall be delivered. See on Jon. iii. 7.

—in our borders] Fourteen MSS. and five editions read the original word plurally, with the versions and Chald.

It is very observable that two MSS. read בארמנותנו *in our palaces*; and a third ארמנותנו: two of them making this line an exact repetition of what occurs v. 5: which is what a reader, acquainted with the manner of the Hebrew writers, would naturally expect. See v. 7, 8.

7. —among the nations] בְּגוֹיִם is supplied by 6. Ar. Syr. and by MS. 154, a very ancient and excellent one. The following verse shews that it is the genuine reading.

As the dew] The Jews contributed to spread the knowledge of the one true God during their captivity. See Dan. ii. 47. iii. 29. iv. 34, 5. vi. 26.

The gospel was preached by them, when the Messiah appeared: and it shall again be propagated by their future glorious restoration. Rom. xi. 12, 15.

Which tarrieth not] Which grass springeth up without the attention and culture of men.

- Neither waiteth for the sons of men.
- 8 And the residue of Jacob shall be among the nations,
In the midst of many † people, † Hebr. *peoples*.
As a *devouring* lion among the cattle of the forest,
As a *young* lion among the flocks of sheep :
Who, when he passeth through, treadeth down,
And teareth ; and none delivereth.
- 9 Thine hand shall be lifted up over thine adversaries,
And all thine enemies shall be cut off.
- 10 AND it shall come to pass in that day, saith Jehovah,
That I will cut off thine horses from the midst of thee,
And I will destroy thy chariots :
- 11 I will also cut off the cities of thy land,
And I will throw down all thy strong holds.
- 12 I will also cut off the forcerers from thy border ;
|| And thou shalt have no soothsayers. || Hebr. *And soothsayers shall not be unto thee.*
- 13 I will also cut off thy graven images and thy statues from the midst of thee ;
And thou shalt no longer bow down thyself to the work of thine hands :
- 14 And I will root up thy groves from the midst of thee.
I will also destroy thine enemies :
- 15 And I will execute vengeance, in anger and in fury,
Upon the nations which have not hearkened *unto me*.

I HEAR

—of men] Of so mean and humble a creature as man: "Of mortals."

Dr. Wheeler.

8. As a *young* lion] Eighteen MSS. and two editions read וְכַפִּיר: "And as a young lion:" two read so originally: two read so now: and perhaps three more. This is also the reading of the versions and Chald.

The victories of the Jews under the Maccabees, and those which will hereafter be reaped by them, are foretold in this and the next verse.

12. —the forcerers] ὁ. read כַּשְׂפִּיךְ *thy forcerers*. So does MS. 383.

—from thy border] So יך is sometimes rendered. See Ezek. xlviii. 1. Chald. has מְבִינְךָ,

from *within thee*, and probably read with two MSS. מִקֶּרְבְּךָ, *from the midst of thee*. Houbigant renders, "Ego auferam amuleta de manibus tuis:" reading מִיָּדֶיךָ, *from thine hands*, with ὁ. Ar. Syr. and five MSS.

14. —thy groves] The usual scenes of idolatrous practices.

—thine enemies] So Chald. agreeably to the Hebrew.

15. —hearkened *unto me*] See ὁ. MS. Al. οὐκ ἀκούσαντες μου.

"So MS. Copt." Mr. Woide. And one MS. perhaps reads שְׁמַעוֹנִי. The ancients agree in the rendering proposed.

C. VI.

- 1 HEAR ye now what Jehovah saith :
Arise, contend thou before the mountains ;
And let the hills hear thy voice.
- 2 Hear ye, O mountains, the controversy of Jehovah ;
And ye strong foundations of the earth.
For Jehovah hath a controversy with his people ;
And with Israel he pleadeth.
- 3 O MY people, what have I done unto thee ?
And wherein have I wearied thee ? Testify against me.
- 4 For I brought thee up out of the land of Egypt ;
And out of the house of slaves I redeemed thee.
And I sent before thee Moses, Aaron, and Miriam.
- 5 O my people, remember now
What Balak *the* king of Moab consulted ;
And what Balaam *the* son of Beor answered him ;
From Shittim even unto Gilgal :

That

The Babylonians shall rout your armies and take your cities. *v.* 10, 11. See *v.* 1. They shall cut off your false prophets, and destroy the objects of

your worship: *v.* 12, 13, 14. The nations hostile to you shall experience my anger, and shall be themselves subdued. *v.* 14, 15.

C. VI.

1. —before the mountains] *אֵת* *apud, coram, ad.* Nold. Contend publicly, in the face of the creation.

2. —strong] Many MSS. and four editions read *וְהַאֲתִיתִּי*. Houbigant prefers the reading of *וְהַאֲתִיתִּי*.

“ And ye vallies, the foundations of the earth.”

“ Videtur legendum *וְהַאֲתִיתִּי*. sequitur *וְהַאֲתִיתִּי* Houbigant malè.” Secker.

According to this conjecture, the rendering would be :

“ And hearken, ye foundations of the earth.”

3. —wearied thee] By unnecessary burthens, or undeserved calamity.

4. —Miriam] She was a prophetess. Ex. xv. 20. Numb. xii. 2.

5. O my people—] The structure of the words is such in the original, that the English language cannot represent what we may suppose to be the true measure of this passage ; but the Vulg. may be thus distributed :

“ Popule meus, memento quæso quid cogitaverit

Balach rex Moab :

Et quid responderit ei

Balaam filius Beor, &c.”

Balaam was called to curse Israel ; but by my impulse he blessed them.

From Shittim] From the encampment at Shittim, Numb. xxv. 1, on the way to that at Gilgal: Josh. iv. 19. Balaam gave different answers in the interval between these places. We may suppose that the encampments of Israel advanced slowly to that part of Jordan which was opposite Gilgal.

According to Chald. there seems an omission in the text :

“ Were not great things done for you

From Shittim even unto Gilgal?”

See Josh. iii. 1. iv. 20. Thus there will be a reference to the miraculous passage over Jordan.

—even unto Gilgal] Many MSS. and two editions read *וְעַד*. So Syr. *וְעַד*.

- That ye may know the § righteousness of Jehovah.
- 6 WHEREWITH shall I * come before Jehovah?
Wherewith shall I bow myself unto the † High God?
 Shall I ‡ come before him with burnt-offerings;
 With calves of a || year old?
- 7 Will Jehovah be well pleased with thousands of rams;
 With ten thousands of rivers of oil?
 Shall I give my first-born *for* my transgression;
 The fruit of my § body *for* the sin of my soul?
- 8 HE hath shewed thee, O man, what is good:
 And what doth Jehovah require of thee,
 But to do justice, and to love mercy,
 And to be humble *in* walking with thy God?
- 9 THE voice of Jehovah crieth unto the city:

§ Hebr. *righteousnesses.*

* Hebr. *prevent Jehovah.*

† Hebr. *the God of height.*

‡ Hebr. *prevent him.*

|| Hebr. *the sons of a year.*

§ Hebr. *belly, or, womb.*

And

—the righteousness] “The great righteousness.” Dr. Wheeler. We may often observe that the original word includes the notion of mercy.

7. —rivers of oil] Or, fatted sheep: if we read *לִי* with V. *ó.* Ar. Houbigant.

—first-born] The dearest of my offspring. It is well known that the Phenicians, and their descendents the Carthaginians, sacrificed their children to Saturn. And some of the idolatrous Jews and Israelites imitated this horrid practice.

8. He hath shewed] V. Ar. Syr. read *אֶגִּיד*. *I will shew.* *ó.* ed. Ald. have *Εἰ ἀπήγγειλε*, instead of *Εἰ ἀνγγείλη*, the reading of MS. Vat. and Alex.

—justice] Right, just dealing. See Pocock.

—mercy] Goodness, kindness, beneficence. Ibid.

—to be humble—] Submissive to God's laws, resigned to his will, acquiescing in his revelation of himself: *ib.*

Prov. xi. 2. *צַנֵּעַ* is opposed to pride. See Schultens. The Arab. root signifies *paravit, didicit*; and hence, say Schultens and Taylor, a wellformed wellmanaged mind. In Chald. the root denotes *abscondere*: whence *retiredness, modesty, humility.*

The manner of raising attention in v. 1, 2, by calling on man to urge his plea in the face

of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is truly awakening and magnificent. The words of Jehovah follow in v. 3, 4, 5. And God's mercies having been set before his people, one of them is introduced, in a beautiful dramatic form, as asking what his duty is towards so gracious a God: v. 6, 7. The answer follows in the words of the prophet Micah, v. 8, if we read *הִגִּיד*, *he hath shewed thee*; or, perhaps, in the words of Jehovah, if *אֶגִּיד*, *I will shew thee*, should be thought the true reading; though, according to this latter reading, it may well be supposed that the prophet replies in his own person.

Bishop Butler thinks that we have here the demand of Balak, and the answer of Balaam. Serm. vii. p. 121. Bishop Lowth adopts this idea, and adds, “*Mire congruit cum cæteris Balaam monumentis res, dictio, constructio, forma ipsa et character compositionis.*” Præl. Hebr. xviii. p. 229. ed. 2. 8vo. And Mr. Peters says, that we have a sort of dialogue between Balak and Balaam represented to us in the prophetic way. The king of Moab speaks, v. 6. Balaam replies by another question, in the two first hemistichs of v. 7. The king of Moab rejoins, in the remaining part of the verse. Balaam replies, v. 8. Sermons, xiv. 8vo. p. 333.

And *there is* found wisdom with them that fear his name :
Hear, O ye tribes, him that testifieth.

10 ARE there yet *in* the house of the wicked the treasures of
wickedness ;

*Hebr. *theephah*
of leanness.

11 And the * scant measure *which is* abominable ?

† Hebr. *the ba-*
lances of wicked-
ness.

11 Shall I count her pure with the † wicked balances,

And with the bag of ‡ deceitful weights ?

‡ Hebr. *weights*
of deceit.

12 Whose rich men are full of || violence ;

And her inhabitants have spoken falsehood ;

And their tongue *is* § deceitful in their mouth.

|| Or, *rapine.*

§ Hebr. *deceit.*

13 Wherefore I will begin to smite thee,

To make *thee* desolate, because of thy sins.

14 Thou shalt eat, but shalt not be satisfied :

And it shall be dark in the midst of thee :

And thou shalt take hold, but shalt not carry away :

And that which thou carriest away will I give up to the
sword.

15 Thou shalt sow, but shalt not reap :

Thou

9. —them that fear] Four MSS. read יראי, and three in the margin. MS. 2 reads so at present, and MS. 99 has the ה on a rasure. V. 6. Ar. Syr. also read יראי. It must likewise be observed that V. 6. Ar. suggest the reading of וירשעו or וירשעו.

“And there is safety to them who fear his name.” Or,

“And he will save them &c.

—his name] שמו 6. Ar. Syr.

—O ye tribes] Reading מטות with V : which scarcely differs from מטות ; and מי with Syr.

—him that testifieth] עיר *testari* is often used in Hiphil both without the formative י and with the ה paragogic. Dr. Durell translates,

“Him that testifieth against her :”

sc. the city. See 1 Kings xxi. 10, 13.

10. Are there—] The words of Jehovah follow, to the end of v. 16.

One MS. reads היש, which is the true reading ; and Chald. represents it. Many MSS. and some editions read היש. Thus 2 Sam. xiv. 19, where we have נש for the verb substantive יש in the text, four or six MSS. read

יש, and many MSS. איש.

13. —begin] Seven MSS. and four editions read החלתי as Deut. ii. 31. 1 Sam. xxii. 15. from חלל, in Hiphil *to begin*. So V. 6. Ar. Syr. We may render *I have begun* : or the verb may be converted into the future by the distant vau : which common Hebraism affected St. Peter's Greek, 2 Pet. iii. 10. if, as in some editions, we read καυσόμενα γίνεται.

“I also am wearied in smiting thee,

“In making [thee] desolate for thy sins.”

Dr. Wheeler.

14. Thou shalt eat] This threatening occurs Hof. iv. 10. l. 1.

And it shall be dark] Read ויחשך with 6. Ar. Houbigant. Darkness is often put for calamity. See Job xviii. 6. Isai. lix. 9. Am. v. 20.

—take hold] The true reading is, ותשג, as one MS. and three editions read ; or ותשיג, as two MSS. read. Compare Hosea ix. 11, 12, with this and the foregoing line.

15. Thou shalt sow—] En queis consevimus agros ! is the language of the husbandman's bitter complaint. Virg.

Thou shalt tread the olive, but shalt not anoint thee with oil:

And *the* grape of the choice wine, but shalt not drink the wine.

- 16 For thou hast kept the statutes of Omri,
And all the works of the house of Ahab;
And ye have walked in their counsels:
That I should make her * a desolation,
And her inhabitants † an hissing:
And *that* ye should bear the reproach of my people.

* Hebr. *for a*
desolation.

† Hebr. *for an*
hissing.

C. VII. 1 Woe is me, for I am become
As the gatherers of late figs, as the gleaners of the vintage:
There is no cluster to eat:

My soul desireth the first-ripe fig.

- 2 The good man is perished from the land,
And *there is* none upright among men.

All of them lie in wait for blood:

They hunt every man his brother *for his* ‡ destruction.

- 3 *Their hands are ready* for evil, to do it earnestly:

‡ Or, *with a*
net.

The prince asketh *a bribe*; and the judge *decideth* for reward;

And

16. —thou hast kept] Read ותשמר with V.
6. Ar. Syr. Houbigant. Chald. has ותשמר.
For ye have kept.

—Omri] An idolatrous king. 1 Kings
xvi. 25.

—the works] 6. Ar. Chald. read בעשי.

—ye have walked] V. ותלך *And thou hast*
walked.

—make her] Syr. reads אותה sc. the city:
v. 9, 12.

—of my people] Which will fall on my peo-
ple, when their enemies subdue them.

C. VII.

1. late figs] The word קיץ, which is some-
times used for summer fruits in general, (see
Amos viii. 1, 2. Isai. xvi. 9. Jer. xl. 10.
xlviii. 32) may here be opposed to the early ripe
fig of superior quality. See on Hos. ix. 10.
6. read קש *stubble.*

—gleaners] The women who glean, &c.
See Zech. ix. 17.

2. The good man—] As the early fig of ex-
cellent flavour cannot be found in the advanced
season of summer, or the choice cluster of grapes
after vintage; so neither can the good and up-
right man be discovered by diligent searching in

Israel. This comparison is beautifully im-
plied.

—destruction] The preposition ל is under-
stood, as very frequently.

3. *Their hands*] Perhaps the true reading is
כפיהם: as the versions and Chald. read.

—to do it earnestly] “Thoroughly, effectually.
To good it.” Tayl. conc. Or, “they do no
good.” Et non beneficientes sunt. Syr. Chald.
We may read לא היטיבו, *they do no good*; or
לא היטיב, *not for doing good.*

“[Their] hands are [bent] on iniquity, to
execute it fully.” Dr. Wheeler.

|| Or, *desire*.

- And *as for* the great man, he uttereth the wickedness of his
|| foul: and they do abominably.
- 4 Their good *man is* as a briar, their upright *man as* a thorn
hedge.
IT IS the day of thy watchmen: thy visitation cometh.
Now shall be their perplexity.
- 5 Trust ye not in a friend:
Put ye not confidence in a guide:
From her that lieth in thy bosom keep the doors of thy
mouth.
- 6 For the son shall dishonour the father:
The daughter shall rise up against her mother; the daughter-
in-law against her mother-in-law:
A man's foes *shall be* the men of his household.
- 7 BUT I will look unto Jehovah;
I will hope in the God of my salvation: my God will
hear me.
- 8 Rejoice not over me, O mine enemy:
Though I am fallen, *yet* shall I rise;

Though

—uttereth] See *הוא* at the end of a sentence
v. 18: and *הוא* Nahum ii. 8.

—the wickedness] The versions read *אמת* the
desire. “Qualia dona illi accepta sunt.” Moerlius.

—and they do abominably] Reading, accord-
ing to Syr. and Arab. *ויתעבו*. Houbigant reads
ויתעבדו: and *men abominate him*: sc. the great
man. Vulg. reads *ויעברוהו* and *they trouble it*:
sc. the land: unless, as Pocock thinks, they take
the Arabic sense of *עֵתַב* *miscuit*.

“And the great man uttereth the iniquity of
his foul,

“Even he, because he hath perverted it.”

Dr. Wheeler.

He reads *ויעבתה*.

4. Their good *man*] The *ה* may be taken
from the foregoing word, and we may read
הטובים: though grammarians object to this
form. But there are repeated instances of it: as
Josh. vii. 21. viii. 33. 2 Kings xv. 16. See
Guarini Gramm. Hebr. 4to. 421.

—their upright *man*] Reading with Dr. Durell,
ישום משוכה. Houbigant reads *ישום כסוכה*:
but the particle of similitude is often understood.

“Videtur legendum *ישום כסוכה*, vel
כמסוכה. Vid. Prov. xv. 19.” Secker.
For the image, see Numb. xxxiii. 55. Josh.
xxiii. 13. Ez. ii. 6. xxviii. 24. Hof. ii. 6.
Harmer i. 452.

—watchmen] These were to be diligent on
the approach of danger. Isai. xxi. 11.

—thy visitation] *ו*. Ar. prefix to this word
הנה *alas! alas!* and one MS. prefixes *הנה*
behold.

5. Put ye not confidence] Seven MSS. and
four editions read *ואל*, *et non*, with the versions
and Chald.

6. The daughter] Our Lord has this passage in
view Matth. x. 35, 6: and accommodates it to
the times of persecution.

7. But I—] The people led captive are in-
troduced as using this language.

8. —enemy] Assyria, and Babylon.

—shall I rise] *ו*. render *καὶ ἀναστήσομαι*, and
thus shew that they read *וקמתי*.

Ergo ne nimium nostra lætere ruina,

Restitui quoniam me quoque posse puta.

Ov. apud Moerlium.

- Though I sit in darkness,
Yet shall Jehovah be a light unto me.
- 9 I bear the indignation of Jehovah,
 Because I have sinned against him:
 Until he plead my cause, and execute judgement for me;
Until he bring me forth to light, *until* I see his righteousness.
- 10 Then *she that is* mine enemy shall see it, and shall be covered
 with shame:
 Who said unto me, Where * is Jehovah thy God?
 Mine eyes shall see *their desire* upon her:
 Now shall she be † trodden down, as the mire of the streets.
- 11 *I N* the day when thy walls shall be built,
In that day the decree *against thee* shall be removed afar off.
- 12 And *in* that day they shall come unto thee
 From Assyria and the fenced cities;
 And from Egypt even unto the river;
 And from sea unto sea, and from mountain unto mountain:
- 13 For the land shall become ‡ a desolation
 Because of its inhabitants, for the fruit of their doings.
- 14 *F E E D* thy people with thy crook, the flock of thine heritage,
 That dwell solitarily *in* the forest.

* Hebr. *Where*
 is *he*.

† Hebr. *for a*
treading down.

‡ Hebr. *for a*
desolation.

In

11. —the decree] Sc. of God for thy captivity. Possibly חק, or חוק as eight MSS. and two ed. read, may be considered as a repetition of the close of the foregoing verb, under a different form: and the verse may be a continuation of the enemy's speech. See Syr.

The day when thy walls shall be built,
 That day shall be removed afar off.

"Qu. an conjungi debeat ירחקת reduplicatione in aliis verbis usitata." Secker.

12. —they shall come] Thy restored inhabitants. In the various lections of the famous edition of the Hebrew bible at Mantua, on which consult Kennicott n. 300, יבוא, *they shall come*, is found: with which ó. Ar. Chald. agree.

—unto thee] One MS. reads עריך. That the *vau* is sometimes removed from the beginning of the sentence, see on Hof. xiii. 6.

—fenced cities] One MS. reads מבצר.

—Egypt] For which the word is sometimes מצור. See Isai. xix. 6. Boch. Geogr. l. iv.

c. xxiv. 258.

—from mountain] Reading מדר with V. ó. Ar. Houbigant. From Egypt to the Euphrates; from the Red Sea to the Mediterranean; and from mount Libanus to mount Seir. See Cappellus.

"Videtur pro ועריך legendum וערי, et forte pro עריך יבוא legere satius erit עריך יבוא hostes tui venient." Secker.

13. For—] Thy people shall return unto thee from all parts: for the sentence of desolation is passed on the land, and shall soon be executed.

14. Feed—] This may be an address to the governors of the people on their return from captivity.

—solitarily] Without a shepherd.

—forest] Habitantes solitariè sylvam. A figurative description of the captivity. See יער Hosea ii. 12. Bashan and Gilead were famous for fertility and pasturage.

Dr. Wheeler

- In the midst of Carmel let them feed,
In Basan and Gilead, as *in* the days of old.
- 15 As *in* the days when he went forth out of the land of Egypt,
 I will shew unto him wonderful things.
- 16 The nations shall see, and shall be confounded because of all
 their might:
 They shall lay their hand upon *their* mouth; their ears shall
 be deaf:
- 17 They shall lick the dust as the serpent;
 As the creeping things of the earth, they shall tremble from
 their close places:
 Because of Jehovah our God they shall stand in awe; and
 they shall fear because of thee.
- 18 Who is a God like unto thee, pardoning iniquity,
 And passing by transgression, in the residue of his heritage?
And who keepeth not his anger for ever,
 Because he delighteth *in* mercy?
- 19 He will turn again, he will have compassion on us, he will
 cover our iniquities.
 Yea, thou wilt cast all our sins into the depths of the sea:
- 20 Thou wilt shew faithfulness unto Jacob, *and* mercy unto
 Abraham;
 Which thou swarest unto our fathers from the days of old.

T H E

Dr. Wheeler gives the following beautiful
 turn to this passage:

Church. Feed thy people with thy sceptre;
 The sheep of thine inheritance, dwell-
 ing in the solitary grove.

Jehovah. Let them feed in the midst of Carmel,
 In Basan and Gilead, as in the days
 of old."

To him I owe the hint of rejecting the Maso-
 retical punctuation.

15. —he went forth] Houbigant reads צאתו:
 and Syr. Chald. translate "they went forth,"
 "shew them;" and therefore may have read
 צאתו, *people* being understood.

16. —their ears] Sixteen MSS. and three edi-
 tions read with Chald. Syr. ואזניהם, *and their ears*.

If the expressions in v. 15, 16, 17, are thought
 too strong for the events which happened under
 the Maccabees, they may likewise have a re-
 ference to the times of the future restoration.

18. —delighteth *in* mercy] Θελητης ελεος εστ. ο.

19. He will turn again—] "He will again
 have compassion on us." Dr. Wheeler.

—cover] This is the Chaldee sense of כבש.
 Syr. reads יכנס colliget.

Thou wilt even cast] Syr. reads והשליך *and*
he will cast.

Tradam protervis in mare Creticum
 Portare ventis. Hor.

—our sins] "Αμαρτίας ημων ο. Syr. Vulg."

Secker.

T H E B O O K O F

N A H U M.

I CONCLUDE, from c. ii. 2, that Nahum prophesied after the captivity of the ten tribes. Josephus places him in the reign of Jotham, and says that his predictions came to pass one hundred and fifteen years afterwards. Ant. ix. xi. 3. According to our best chronologers, this date would bring us to the year in which Samaria was taken. And I agree with those who think that Nahum uttered this prophecy in the reign of Hezekiah, and not long after the subversion of the kingdom of Israel by Shalmaneser.

The conduct and imagery of this prophetic poem are truly admirable.

The exordium grandly sets forth the justice and power of God, tempered by lenity and goodness: c. i. 2—8.

A sudden address to the Assyrians follows; and a prediction of their perplexity and overthrow, as devisers of evil against the true God: v. 9—11.

Jehovah himself then proclaims freedom to his people from the Assyrian yoke, and the destruction of the Assyrian idols: 12—14. Upon which the prophet, in a most lively manner, turns the attention of Judah to the approach of the messenger who brings such glad tidings; and bids her celebrate her festivals, and offer her thank-offerings, without fear of so powerful an adversary: v. 15.

C. II. In the next place, Nineveh is called on to prepare for the approach of her enemies, as instruments in the hand of Jehovah: and the military array and muster of the Medes and Ba-

bylonians, their rapid approach to the city, the process of the siege, the capture of the place, the captivity lamentation and flight of the inhabitants, the sacking of the wealthy city, and the consequent desolation and terror, are described in the true spirit of eastern poetry, and with many pathetic vivid and sublime images: v. 1—10.

A grand and animated allegory succeeds this description: v. 11, 12: which is explained, and applied to the city Nineveh, in v. 13.

C. III. The prophet denounces a woe against Nineveh for her perfidy and violence; and strongly places before our eyes the number of her chariots and cavalry, her burnished arms, and the great and unrelenting slaughter which she spread around her: v. 1—3.

He assigns her idolatries as one cause of her ignominious and unpitied fall: v. 4—7.

He foretels that No-Ammon, her rival in populousness confederacies and situation, should share a like fate with herself: v. 8, 9, 10, 11: and beautifully illustrates the ease with which her strong holds should be taken; v. 12; and her pusillanimity during the siege: v. 13.

He pronounces that all her preparations, v. 14, 15, her numbers, her opulence, her multitude of chief men, would be of no avail: v. 15—17.

He foretels that her tributaries would desert her: v. 18.

He concludes with a proper epiphonema; the topics of which are, the greatness and incurableness of her wound; and the just triumph of
P others

C. I.

I THE PROPHECY concerning Nineveh. The book of the vision of Nahum the Elkoshite.

2 JEHOVAH

others over her, on account of her extensive oppressions: v. 19.

To sum up all with the decisive judgement of an eminent critic: "Ex omnibus Minoribus prophetis nemo videtur æquare sublimitatem, ardorem, & audaces spiritus Nahumi: adde quod ejus vaticinium integrum ac justum est poema; exordium magnificum est & plane augustum; apparatus ad excidium Ninivæ, ejusque

excidii descriptio & amplificatio, ardentissimis coloribus exprimitur, & admirabilem habet evidentiam & pondus."

Præl. Hebr. xxi. p. 282.

It must be further observed that this prophecy was highly interesting to the Jews: as the Assyrians had often ravaged their country, and, I suppose, had recently destroyed the kingdom of Israel.

C. XI.

1. The prophecy] The word מֵשָׁח has the general signification of *prolatum, effatum, promunciatum*; from נָשָׂא to take up, or, to utter. Ex. xx. 7. Deut. v. 11. 2 Kings xix. 4. It is equivalent to דְּבָרִים words, Prov. xxxi. 1. where it may be translated *prophecy*, in the sense of speaking to edification: 1 Cor. xiv. 3. 2 Kings ix. 25, may be rendered, "Jehovah uttered this prophecy concerning him." Sc. that which follows, v. 26. Comp. v. 36.

It is translated *burthen*, as if it signified "gravem prophetiam, quæ dura pronunciat atque comminatur." See Cappellus on Hab. i. 1. And accordingly Chald. on Nah. i. 1, has "Onus calicis maledictionis." But Pocock observes, on Mal. i. 1, that it rather signifies a *message*; and quotes Lam. ii. 14, where the flattering prophecies of false prophets are so called: and where the word may have the sense of *effatum*, as above.

Because ὁ render the word by ψάλλει, 1 Chron. xv. 22, 27, Houbigant says, Forte מֵשָׁח indicat signum cantoribus datum, cum alte extollitur manus ad cantus moderandos." Perhaps we may infer from these places that prophecies were sometimes sung to musical instruments. See 2 Kings iii. 15. 1 Sam. x. 5.

Taylor interprets the phrases, to lift up a word, Amos v. 1. to lift up a proverb, or parable, Job. xxvii. 1, of speaking with an exerted voice, of pronouncing with spirit and earnestness. But, without including this circumstance

in its definition, he thus explains מֵשָׁח: "A prophecy, or burthen, containing things of eminence weight and importance; taught by man, or revealed by God. The word is plainly ambiguous, and sometimes signifies a heavy judgement." Conc. voc. נָשָׂא.

Bishop Chandler, defence &c. p. 10, quotes authority to shew that the word *Sybilla* comes from סָבַל to bear, διὰ τὴν διαφορὰν: and adds, "So נָשָׂא to bear, or carry: Numb. xxiv. 3. xxiii. 7, 18: Jon. Targum to speak a parable. See Isai. xiv. 28. Prov. xxxi. 1. Lam. ii. 14. 2 Kings ix. 25. comp. with v. 36."

—Nineveh] Nimrod, the third in descent from Ham, went forth out of the land of Shinar into Assyria, to wage war against the descendants of Shem, and built Nineveh. For so I understand Gen. x. 10, 11, agreeably to our marginal rendering, and to Bochart Geogr. sacr. v. ii. p. 229. And therefore the land of Assyria is called the land of Nimrod, Mic. v. 6. He might assign this city to his son; and call it נִינְוָה, from נֵיִן a son and נֹה an habitation. Still we may allow that another Ninus made conquests throughout a great part of Asia, and in that sense founded the Assyrian empire, during the time of the Judges; as otherwise Herodotus's assertion cannot be true, that the duration of the Assyrian monarchy was five hundred and twenty years. See Bishop Lowth's note on Isai. xxiii. 13.

—Elkoshite] So called, says Jerom, from a village in Galilee.

- 2 JEHOVAH is a jealous and avenging God:
 Jehovah avengeth, and is wrathful:
 Jehovah avengeth his adversaries;
 And he reserveth *indignation* for his enemies.
- 3 Jehovah is slow to anger, yet great in power;
 But Jehovah by no * means cleareth *the guilty*.
 His way is in the whirlwind and in the storm;
 And the clouds are the dust of his feet.
- 4 He rebuketh the sea, and maketh it dry;
 And † drieth up all the rivers.
 Bashan languisheth, and Carmel:
 And the flower of Lebanon languisheth.
- 5 The mountains shake at him, and the hills are molten.
 And the land is laid waste before him;
 Yea, the world, and all that dwell therein.

* Hebr. *clearing*
will not clear.

† Or, *exhausted.*

6 Who

2. —jealous] קנא occurs only here and Josh. xxiv. 19. Here eight MSS. and three editions omit the *vau*, and in Joshua fourteen MSS. omit it.

—reserveth *indignation* for] See Lev. xix. 18. Or, observeth with an angry eye. The Arabic word signifies *vidit, contemplatus est*. See 1 Sam. xx. 20, where the substantive from this verb is rendered *a mark*.

The S in this v. is twice transitive, like את. See Hof. i. 6. x. 1. Zeph. i. 17. Jer. x. 18.

3. But Jehovah—] ה. divide thus. I find that this is also Dr. Wheeler's punctuation. See Ex. xx. 7. xxxiv. 7. Numb. xiv. 18. Jer. xxx. 11.

His way—] In the whirlwind and storm he displayeth his power or his vengeance: he treadeth on the clouds, as on the dust. Another Hebrew word for *clouds* is שחק, which also denotes *small dust*. The verb שחק signifies *commuere*; and Castel says that clouds may be called שחקים *ob tenuitatem*.

These two lines are very sublime: but the Psalmist is still more sublime.

“Who maketh the clouds his chariot;
 Who walketh upon the wings of the wind.”

Pf. civ. 3.

4. —the sea] As the Red Sea. Ex. xiv. 21.

—the rivers] As the Jordan. Josh. iii. 16. He also drieth up all of them, sc. very many of them, by visiting a sinful people with drought. 1 Kings xvii. 7.

“He rebuketh the sea, and drieth it up;
 “And parcheth up all the rivers.”

Dr. Wheeler.

The collocation of the original words is exquisite in the three first hemistichs of v. 2; in the two first of v. 3; and in the two last of v. 4.

5. —shake] As Sinai. Ex. xix. 18.

—are molten] Possibly an allusion to bringing water out of the rock. Numb. xx. 10. Or, rather, this and the foregoing clause refer to God's power shewn in storms and earthquakes.

—is laid waste] Reading תשאה with Chald. and Houbigant.

Yea, the world—] On considering this line, I conjectured that we should read תכל, as more elegant and agreeable to the usual turn of the Hebrew poetry: and I observed that *vau* preceded תכל in מפניו. On examination, I found my conjecture supported by the omission of *vau* in ה. Syr. and six or seven MSS. Dr. Wheeler saw this: for his version stands

“And the world,” &c.

- 6 Who shall stand before his indignation?
And who shall rise up in his † hot anger?
His fury is poured out like fire;
And the rocks are || cast down by him.
- 7 Jehovah is good: *he is* a § strong hold in the day of distress:
And he knoweth them that trust in him:
- 8 But with an overflowing torrent he will make a full end of
those who rise up against him:
And darkness shall pursue his enemies.
- 9 WHAT do ye imagine against Jehovah?
He will make a full end:
Distress shall not rise up the second time.
- 10 For while the princes are yet perplexed,
And as drunken *with* their wine,
They are devoured as stubble * fully dry.
- 11 From thee hath gone forth one that imagined evil against
Jehovah;

A wicked

6. —hot anger] So Exarsere ignes animo. Æn. ii. 575.

—like fire] Widely and irresistibly. See Am. v. 6.

—rocks are cast down] Lightning, or subterraneous fire, or earthquake, may produce this effect.

8. —an overflowing torrent] Here may be an allusion to the manner in which Nineveh was taken. "The Euphrates overflowed its banks, deluged a part of the city, and overturned twenty stadia of the wall: in consequence of which the desponding king burnt himself, his palace, and treasures." Diod. Sic. ed. Wess. p. 140. L. ii. §. 27.

—a full end] Ἡ Νινὴς μὲν ἀπόλωλεν ἤδη, καὶ ἔτι ἔχοντες εἶναι λοιπὸν αὐτῆς. Luc. dial. *contemplantēs*.

—of those who rise up against him] Houbigant proposes reading *בְּקוֹמֵי*. As Jer. li. 1. 6. join the word to the next clause, and may read *קוֹמֵי*, or *בְּקוֹמֵי*, which latter reading I prefer.

"Those that rise up against him, and his enemies, darkness shall pursue."

Aquila has ἀπὸ ἀνταγμένων. Theodotion, confurgentibus ei. *V. ed.* a confurgentibus illi. See Montfaucon.

—pursue] So as to overtake and involve them. See Deut. xxviii. 22, 45.

"And his enemies will he pursue to darkness."

Dr. Wheeler. Agreeably to Chald.

9. He will make—] "He himself will make" &c. Dr. Wheeler.

10. —the princes] Syr. and Chald. read *שָׂרִים*, and two MSS, and one ed. have *כָּרִים*.

—yet perplexed] Reading *עוֹר-סְבוּכִים*. The Arab. (see *שֶׁכַּךְ* Cast. lex.) signifies *perplexa fuit res, irretitus fuit*.

And as drunken] Men, fluctuating and staggering in their counsels, are beautifully said to be as it were intoxicated with wine. I consider the present reading as preferable to the reading of Syr. and of one MS. *וּבְסִנְאָם* *et in vino suo*.

11. —hath gone forth] That is, thou hast produced. Such were Pul, 2 Kings xv. 19; Tiglathpileser, ib. 29; Shalmaneser, ib. xvii. 6; and Sennacharib, 2 Kings xviii. 17, &c. xix. 23.

- A † wicked counsellor.
- 12 THUS saith Jehovah:
Though the Ruler of many waters
Have thus ravaged, and have thus passed through;
And I have afflicted thee;
I will afflict thee no more.
- 13 For now will I break his yoke from off thee,
And will burst thy bonds in funder.
- 14 And Jehovah will command concerning thee,
|| *That* thy name shall be no more scattered abroad.
From the house of thy God I will cut off the graven image and
the molten image;
I will appoint thy sepulchre; for thou art become vile.
- 15 BEHOLD upon the mountains
The feet of him that bringeth good tidings, that publisheth
peace.
Keep, O Judah, thy feasts; perform thy vows.

† Hebr. *A coun-
sellor of Belial.*

|| Hebr. *There
shall not be sown
of thy name any
more.*

For

—wicked] Of Belial. Some, as Tayl. conc. supplement, derive this word from בלי *without*, and על *a yoke*: but בל יעיל *one that profiteth not*, that is, one who is dangerous and destructive, is a better etymology. Ἀχρεὺς has this sense in Greek, and inutilis in Latin. See Merrick on Ps. xviii. l. 12.

12. Though the Ruler—] I propose reading

אם משל מים רבים
כן גול וכן עבר
ועניתך לא אנעך עוד:

אם occurs in the text: *δ.* read אם משל מים רבים: a just and beautiful periphrasis for Nineveh, which was situated on the great river Tigris. See Ezek. xxxi. 4. Syr. has דגון ועברו quæ raperunt et elapsæ sunt: but I prefer the singular number on account of *his yoke* v. 13, though Houbigant Syr. and Arab. read משלי *rulers*; and, retaining כן twice, I form a conjectural reading as nearly as I can to the text, which is manifestly corrupted. ועניתך rests on the authority of fourteen MSS. two ed. Syr, Chald. and Vulg.

“ Thus saith Jehovah: If retributions come,
“ According as they are many, accordingly
shall they be cut off, and pass away.
“ If I have afflicted thee, I will not afflict thee
more.”

Or,

“ Though they are at peace, and also
mighty,
“ Still shall they be cut off, and pass away.”

Dr. Wheeler.

13. his yoke—thy bonds—] The Jews paid tribute to the Assyrians: 2 Kings xviii. 14: and the Israelites were under actual captivity among them at this time.

14. —scattered abroad] That no more of thy colonies be transplanted to other countries.

—become vile] Thy enemies have subdued thee. See a like apostrophè to this city: c. ii. 1.

15. —upon the mountains] Which surrounded Jerusalem.

—good tidings] That Nineveh is destroyed. Comp. Isai. lii. 7.

§ Hebr. *shall add no more to pass.*

C. II. * Or, *breaketh in pieces.*

For he shall no § more pass through thee:

The wicked is wholly consumed, he is cut off.

1 He that * scattereth is come up before thee:

Guard the fenced place; watch the way;

Strengthen the loins; confirm might greatly.

2 For Jehovah restoreth the excellency of Jacob,

As the excellency of Israel:

For the waiters have wasted them, and have destroyed their branches.

3 The shield of his mighty *men* is made red:

The valiant men *are clothed* in scarlet:

The chariots *are* as the fire of lamps, in the day when he prepareth *them*:

And the horsemen spread fear.

4 In the streets the chariots madden:

They run to and fro in the broad places:

Their appearance *is* as lamps, they run as lightning.

5 He recounteth his mighty men: they cast down in their march.

They

The wicked—] See 2 Sam. xxiii. 6.

—wholly consumed] Houbigant renders with *ô. perit, excisus est.* We may render,

consummatione, vel, consummando excisus est. Six MSS. in the text or margin, read כלו all of him. The Assyrian is meant.

C. II.

1. —[scattereth] The army of the Babylonians and Medes. "The destroyer." Dr. Wheeler.

—the loins] Compare Ps. lxix. 23. Thus *elumbis* signifies *weak*.

2. —[restoreth] I suppose that we should read ישיב for כי ישב. The versions and Chald. give the force of Hiphil to the verb.

—of Israel] In a manner suitable to the excellency of a Prince prevailing with God: according to the etymology of the word Israel.

—the waiters] The Assyrians have wasted Israel; and led her into captivity.

3. —[is made red] As the preparation for battle is described, we may suppose it customary among those who fought against Nineveh to carry red shields, and to wear scarlet. *Scuta lectissimis coloribus distinguunt.*

Tac. de mor. Germ. c. 6.

—as the fire of lamps] *ô.* Houbigant, one MS. and one edition read כבוד, as many MSS. and some editions read, is a plain mistake for לפדות. See v. 4.

—when he prepareth *them*] Or, when he prepareth *himself*. His scythed chariots, burnished for war, resemble flames of fire.

—horsemen] V. *ô.* Ar. Syr. read והכרשים.

—[spread fear] I suppose the verb to be in Hiphil.

"And the axle-trees of fir are in dreadful commotion." Dr. Wheeler.

4. —[madden] So Homer. Il. *ô.* 111.

εἰ καὶ ἑμὸν δόρυ μαίνεται ἐν παλάμῳ.

Their appearance] Houbigant's reading of מראיהם is confirmed by three MSS.

5. —[they cast down] I suppose the verb to be in Hiphil, as 2 Chron. xxv. 8.

- They hasten to the wall, and the covering is prepared.
- 6 The gates of the rivers are opened:
And the palace melteth *with fear*, and the fortrefs.
- 7 She is taken into captivity, she is † brought up: † Or, *caused to go up*.
And her handmaids are carried away as *with* the voice of doves,
‡ Smiting upon their breasts. ‡ Or, *tabering*.
- 8 And the waters of Nineveh *are* as a pool of water:
And they flee; *and men cry*, Stand, Stand; but none looketh back.
- 9 They spoil the silver, they spoil the gold:
And there is none end of the || glorious store,
Because of all *kinds of* § pleasant vessels. || Hebr. *the preparation of glory*.
§ Hebr. *vessels of desire*.
- 10 She of desire.

—to the wall] Murum versus: the ה being local.

—the covering] Vulg. *umbraculum*: ὁ προφυλακή. It denotes the tortoise, or shed, under which the besiegers covered themselves.

6. The gates] Houbigant understands this metaphorically, of the natural or artificial banks which kept in the river. There is an allusion to the fact quoted from Diodorus Siculus in the note on c. i. 8.

—the palace] The Hebrew word is probably derived from an Arabic one which signifies *magnus fuit*. See Cast. lex.

—melteth] Syr. has ܡܠܬ; and seems to read ܡܠܬ, *is shaken, removed, cast down, overthrown*.

—fortrefs] I read ܡܥܬ, which is rendered *mount*, Isai. xxix. 3; and sometimes *garrison*. Vulg. has *miles*. Chald. has ܡܢܬܐ *ministrans*; which suggests the reading of ܡܢܬܐ *and the host*. ὁ. have ὑποστασις, which will answer to a noun from ܡܢܬܐ *constituere*.

7. —she is brought up] She is caused to go up to Babylon.

Smiting] Or, by a figure, *tabering*. Eleganter usurpatur מתפכות de plangentibus et pectus tudentibus; quasi Gallicè dicas, battans le tambour sur leur poitrines. Cappellus. “As the tabret is beaten with the fingers, and those fingers are applied to a skin

stretched over an hollow hoop, the description gives great life to the words of the prophet Nahum, who compares women beating on their breasts, in deep anguish, to their playing on a tabret.” Harmer. i. 412.

—breasts] See לבב Ex. xxviii. 30.

Tunsa pectora palmis. Virg. Æn. i. 485.

8. —her waters] Literally, Et Nineveh, aquae ipsius &c. See the note on Micah vii. 3, to shew that the pronoun is sometimes placed at the end of a clause.

—a pool of water] The inundation of the river mentioned in the note on c. i. 8, assisted by the channels and receptacles for water which the Ninevites formed to make their city inaccessible to the enemy, produced this effect for some time. See Cyril on c. iii; and the quotation from him, Boch. Geogr. l. iv. xx. p. 254.

9. —of the glorious store] Reading לתכונה כבוד with Cappellus. Or thus:

“And there is none end of the store:

“There is glory [costliness, splendour, magnificence] from all pleasant vessels.”

Dr. Wheeler renders:

“It is precious beyond all desirable vessels.”

ὁ. read תכונה and כבוד.

“And there is no end to her store.

“They are heavy from all pleasant vessels.”

* Hebr. there is
smiting together
of knees.

10

She is void, empty, and desolate:
And the heart melteth, and the * knees smite together;
And *there is* great pain in all loins;
And the faces of them all gather blackness.

11

WHERE *is* the habitation of the devouring-lions?
And that *which was* the feeding-place of the young-lions?
Whither the devouring-lion, and the lioness, went;
And the whelp of the devouring-lion; and none made *them*
afraid.

12

The devouring-lion tare for his whelps,
And strangled for his lionesses;
And filled his dens *with* prey,
And his habitations *with* rapine.

13

BEHOLD I *am* against thee, faith Jehovah God of hosts:
And I will burn *thy* chariots in the fire;
And the sword shall devour thy villages;
And I will cut off thy prey from the earth;
And the fame of thy deeds shall be heard no more.

I WOE

10. She is void—] The three words in the original are of like sound, and encrease in the number of syllables. Observe כָּרָה and מָרָה v. 12. בָּלַק in Arab. signifies *cito ivit, obstupuit*; and one of its derivatives is used for *desertum, solitudo*. See Cast. lex. and Gol.

—gather blackness] See a parallel line Joel ii. 6. The versions and Chald. in both places suppose the word to mean *blackness as of a pot: nigricantem pallorem*. Mercer.

11. —and the lioness] Houbigant reads לְבִיָּה. Vulg. 6. read לְבוֹיָה: *ut ingrederetur*: and this was the original reading of one MS.

“Whither the devouring lion went, to enter in there.”

The allegory is beyond measure beautiful. Where are the inhabitants of Nineveh, who were strong and rapacious like lions?

—and none made *them* afraid] See the intrepidity of the lion well illustrated, Boch. Hieroz. l. iii. c. ii. p. 724. Both Aristotle and Ælian say that he never flies, but retires slowly.

Λεῖπει δὲ νεκρὸν
Ἐντροπαλιζόμενος, ὥστε λῆς ἡγυῖαι,
Ὅν ῥα κύνες τε καὶ ἄνδρες ἀπὸ θάθμοιο δύναισι

Ἐγγισι καὶ φωνῇ τῶ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
Παχύνεται, αἶκων δὲ τ' ἔβη ἀπὸ μεσσαιόιο.

Il. ε'. 108.

13. —against thee] See מֵאֵל Nold. §. 6. *contra*. Syr. Chald. and one MS. have עָלֶיךָ: and Syr. Chald. Ar. c. iii. 5.

—thy chariots in the fire] We may read בָּאֵשׁ מִמֶּנּוּ: See Chald. understanding מִמֶּנּוּ as a noun of multitude. Or, we may read מִמֶּנּוּ, *thy chariots*.

—thy villages] כְּפָרֶיךָ one MS. See also Chald. *oppida tua*. So Ezek. xxxviii. 13, render “the villages thereof.” Two MSS. read כְּפָרֶיךָ.

—of thy deeds] Reading מִלְאֲכֶתְךָ. See Syr. 6. Arab. τὰ ἔργα σου. Vulg. reads מִלְאֲכֶיךָ. “And the voice of thy messengers &c.” I suppose the allegory to end at v. 12. Houbigant continues it through this verse, and reads מִמֶּנּוּ, or מִמֶּנּוּ, which he renders *sedile tuum*: but, I think, without authority. 6. read רֶכֶּךָ *thy multitude*.

The curious reader may see in Josephus a paraphrase of the six last verses of this chapter. Ant. L. ix. c. xi. p. 501. ed. Haverc.

C. III. 1

Woe to the city of * blood !
She is all full of falsehood and of violence :
The prey departeth not.

* Hebr. *bloods*.

2 A sound of the whip *is there*, and a sound of the rattling wheels ;
And of the prancing horses, and of the bounding chariots, and
of the horseman mounting.

3 The flame of the sword *is also there*, and the lightning of the
spear ;
And a multitude of slain, and a heap of dead bodies ;
And there is no end to the carcases ; they stumble upon their
carcases.

4 BECAUSE of the † many whoredoms of the harlot,
Who is wellfavoured, and mistress of enchantments,
Who trafficketh in nations by her whoredoms, and in tribes
by her enchantments ;

† Hebr. *multi-
tude of the whore-
doms*.

5 Behold I *am* against thee, faith Jehovah *God* of hosts ;
And I will uncover thy skirts before thy face ;
And I will shew the nations thy nakedness, and the kingdoms
thy shame.

6 And I will cast upon thee ‡ abominable filth ;
And I will dishonour thee, and will make thee as dung.

‡ Or, *ordure*.

7 And

1. —violence] The *Vargi* among the ancient
Gauls were a kind of soldiers so called from the
word פֶּרֶק *rapina*, used here and Obad. 14. Boch.
Geogr. 668.

“ Woe to the bloody city, she is all deceit ;
“ Full of devastation &c.” Dr. Wheeler.
See *ó. Ar. Syr.*

2. —prancing] One sense of the word in
Arab. is *swift*.

—bounding] *Subsultatque* alte similisque est
currus inani. Ovid of Phaeton.

—and of the horseman] V. *ó.* and also Ar.
Syr. in the original, have the copulative.

3. —lightning] See Hab. iii. 11. Homer has

Τῆλε δὲ χαλκὸς
λάμψ', ὡς ἄστρου πῦρ πατρὸς Διός.

Il. x. 154.

and,

Πᾶς δ' ἄρα χαλκῷ
λάμψ', ὡς ἄστρου πῦρ πατρὸς Διὸς ἀνιγίοχοιο.

Il. xi. 65.

—their carcases] The carcases slain by them.
These three verses are a description of Nineveh,
as it was in the time of the prophet.

4. —enchantments] By which she fascinates
others to worship her gods.

—trafficketh in] Hebr. *selleth*. Hath them
at her disposal : as the Israelites, whom probably
she first seduced to adopt some of her idolatrous
rites.

5. —before thy face] Te ipsa vivente et vi-
dente. See the phrase Lev. x. 3. and the note
on Hof. ii. 3.

6. —as dung] The word רֵאִי, for a *gazing stock*,
occurs only here. The Jews understand it of
dung, and explain מִרְתָּה *ingluvies* by רֵאִי מְקוֹם
locus sordium. See J. Buxt. lex. manuale. Per-
haps the true reading occurs Isai. xxxvi. 12.
רֵאִי, or רֵאִי, or רֵאִי : see the various lecti-
ons : which word, however read, in Keri is ex-
plained by the softer term צִוָּת or צִוָּת. In
Arab. رِئَا signifies *deponere alvum*.

Q

- 7 And it shall come to pass *that* every one who seeth thee shall flee from thee;
And shall say; Nineveh is laid waste.
Who will bemoan thee?
Whence shall I seek comforters for thee?
- 8 ART thou better than No-Ammon, that is situated among the rivers?
Waters *are* round about her:
The sea *is* her || rampart; waters *are* her wall.
- || Hebr. *whose*
rampart is.
§ Hebr. *Chus.* 9 § Ethiopia *is* her strength, and Egypt; and *there is* no end to it:
Put and Libya * *are* her help:
- * Hebr. *in her*
help.
† Hebr. *Yet she* 10 Yet shall she be † carried away: she goeth into captivity:
Yet her little ones shall be dashed in pieces
At the ‡ top of all the streets.
And for her honourable men they cast lots;
And all her mighty men are bound with chains.
- † Hebr. *for a carrying*
away.
‡ Hebr. *head.*
11 THOU also shalt become an hireling; thou shalt hide thyself;
Thou shalt seek a refuge from the enemy.

12 All

8. —No-Ammon] A city in Egypt. See Ezek. xxx. 14, 15. Jer. xlvi. 25. Bochart thinks it Diospolis near Mendes, which appears from Strabo to have been situated near lakes. See Geogr. sacr. l. i. c. i. p. 6. Herodotus says that the Egyptians called Jupiter by the name of Ammon. L. ii. c. 42.

—rivers] Channels of water from the Nile may have passed through this city.

The sea] Lakes are thus called by the Hebrews. Josh. iii. 16. xii. 3.

—wall] Bochart, ubi sup. quotes Isocrates as saying that Egypt was fortified by the everlasting wall of the Nile; and Heliodorus, as observing that robbers used the river as a wall.

"And waters *are* her wall." Syr. 6.

9. Chus] See on Amos ix. 7. and Ez. xxix. 10.

Put] פוט, and פוג *spargi*, are the same, by a common change of letters. The African No-

mades are meant. Boch. ubi sup. p. 296.

—Libya] Or Lubim. See on Hof. xiii. 5.

—her help] בעזרתה 6. Syr. Houbigant. See on Hof. xiii. 9.

10. —shall be dashed] The original word may have the force of the present tense, *are dashed*: and Nahum may refer to a past taking of No by Sennacharib, as Prideaux supposes; see Isai. xx. 4; or, as I rather think, he may predict the taking of it by Nebuchadnezzar. Jer. xlvi. 25. Ezek. xxx. 14. See Prid. Ann. 713.

—lots] Prædæ ducere sortes. Virg. Æn. ix. and Andromache calls her happy,

Quæ sortitus non pertulit ullos.

Ib. iii. 323.

11. —shalt become an hireling] Shalt hire thyself out. Pretio emêris, vel mercede conducta eris. Houbigant. See 1 Sam. ii. 5. Thou shalt be reduced to a state of slavery; after having in vain endeavoured to escape.

- 12 All thy strong holds *shall be like* fig-trees with the first ripe figs:
If they be shaken, they fall into the mouth of the eater.
- 13 Behold, thy people *are as* women in the midst of thee:
The gates of thy land are set wide open unto thine enemies:
The fire devoureth thy bars.
- 14 DRAW thee water for the siege; fortify thy strong holds:
Go into the clay, and tread the mortar; repair the brick-kiln.
- 15 There shall the fire devour thee:
The sword shall cut thee off, it shall devour thee as the locust.
- ENCREASE thyself as the locust, encrease thyself as the numerous-locust:
- 16 Multiply thy merchants more than the stars of heaven:
Yet the locust hath spoiled, and hath flown away.
- 17 Thy crowned *princes are* as the numerous-locust, and thy captains as the grasshoppers;
Which encamp in the fences in the cold day;

But,

12. —*like* fig-trees] See Rev. vi. 13. which is very sublime. And here the image, though a common one, is very lively and expressive. See Præl. Hebr. xii. p. 138.

13. —women] Ἀχαιίδες, ἐκ τῶν Ἀχαιῶν. Hom. Vere Phrygiæ, neque enim Phryges. Virg.

14. —for the siege] Or, for the fortress, or citadel. And even with respect to the city, though its wall bordered on the river, it might not be safe to water there within reach of the enemy's missile weapons, and engines.

—the clay] An allusion to the bricks of clay, used for building in those countries. In Xenophon we have πλίνθοι κεράμια, and πλίνθινον τεῖχος. Anábasıs. p. 236, 7. ed. Hutch. 4to.

15. There] Where thou fortifiest thyself.

—as the locust] In a manner equally unsparing.

Encrease thyself] Six or seven MSS. add the י to התכבד: and two MSS. omit התכבד. And then the clause would stand:

“Encrease thyself as the locust, as the numerous-locust.”

The idea is beautifully continued from the preceding clause.

16. Multiply thy merchants] I conjecture התכבד את. Yet shalt thou fall a prey to an enemy as devouring as the locust.

17. —as the grasshoppers] A word which, though not accurate, we are obliged to use for variety. The Hebrews have many names for the locust. 6. Ar. Syr. read only one word for grasshopper. I consider the present reading in the text as an instance, either of a double reading inserted where the scribe had a doubt which was the true reading, or of a mistaken repetition not expunged. We may suppose גובי the contracted plural for גובים.

—cold day] Or, day of cold. On such days, in the sense of נחמשים, they lie inactive in the enclosures of fertile spots: but on the shining of the sun, which dries their wings and enables them to fly, they disappear. Locustæ sol accidit, et abiit. Alcamus. Boch. Hieroz. p. ii. L. iv. ii. 458.

But, when the sun ariseth, they depart, and their place is not known where they are.

18 *THY* shepherds slumber, O king of Assyria; thy nobles dwell *in sloth*:

Thy people are spread on the mountains, and none assembleth them.

19 *THERE IS* no healing of thy bruise; thy wound is grievous: All that hear the report of thee clap *their* hands over thee: For upon whom hath not thy wickedness passed continually?

—where they *are*] We have in this verse a plural and a singular participle, and a singular and a plural pronoun: and נִגַּב, a noun of multitude, may cause this difference.

18. —shepherds] Rulers, as the parallelism shews.

—dwell *in sloth*] Quiescunt. Schultens. Anim. Phil. 513. Cappellus conjectures יִשְׁכְּבוּ *decumbunt*: and Secker יִשְׁנוּ, *dormiunt*.

The tributary princes deserted Nineveh in the day of her distress; and did not collect an army to succour her. See Herod. p. 52. l. 13, 14. Ed. Wess. for the conduct of the Assyrian allies in the first siege. And Diod. Sic. L. ii. p. 140. §. 26. ed. Wess. who, speaking of the siege in which Nineveh fell, says, that, when the enemy shut up the king in the city, many nations revolted, each going over to the besiegers for the sake of their liberty: that the king dispatched messengers to all his subjects, requiring forces from them to assist him: and that he thought himself able to endure the siege, and remained in expectation of the armies which were to be raised throughout his empire; relying on an oracle, that the city could not be taken till the river became its enemy.

—are spread] See Hab. i. 8. Or, we may read נִפְצָוּ.

19. —healing] So ה. and כִּדָּה in Chald. is *repressit*. But Syr. and Chald. read כִּמַּח.

“None grieveth because of thy bruise.”

—thy wickedness] Thy tyranny and cruelty, in the height of thy dominion.

Herodotus places the city Ninus on the Tigris: ii. p. 178: i. p. 91: and says that Cyaxares

the Mede, the son of Phraortes, the son of Deioces, besieged Ninus twice; before the irruption of the Scythians, and after it; and that he took the city on the second siege. i. p. 52, 53. [Astyages was the son of Cyaxares; and Mandane, daughter to Astyages, was the mother of Cyrus.] He assigns the period of five hundred and twenty years to the dominion of the Assyrians over Upper Asia. i. §. 95. p. 49.

Fuit et Ninus, imposita Tigri, ad solis occasum spectans, quondam clarissima. Plin. nat. hist. vi. 13.

So Arrian: Hist. Ind. §. 42. p. 357: ed. Gronov. The Tigris flows from Armenia by the City Ninus; once great and flourishing.

Strabo says that Ninus built Ninus or Nineveh; and his wife Semiramis, Babylon: that the Syrian or Assyrian empire ended with Sardanapalus, and was afterwards transferred to the Medes: and that the city Nineveh was soon totally destroyed after the subversion of the Assyrians. L. xvi. p. 1071. ed. Casaub.

Josephus thus begins the fifth chapter of the tenth book of his antiquities: “Necho, king of Egypt, raised an army, and marched to the river Euphrates to make war against the Medes and Babylonians, who had overturned the empire of the Assyrians.” And in his account of Hezekiah’s reign he writes thus: “It happened at this time that the empire of the Assyrians was overturned by the Medes.” Ant. L. x. c. ii. §. 2. ed. Haverc.

Justin assigns one thousand three hundred years to the Assyrian empire; and says that Arbastus, a prefect of the Medes, conspired against

against Sardanapalus, and waged war against him: in consequence of which Sardanapalus burnt himself in his palace, and Arbastus was made king, and transferred the empire from the Assyrians to the Medes. L. i. c. iii.

Velleius Paterculus writes that the Assyrians had the sovereignty of Asia one thousand seven hundred years; and that Pharnaces the Mede conquered Sardanapalus, the thirty-third in succession from Ninus and Semiramis. L. i. c. v.

We find in Diodorus Siculus that the Assyrian kings continued for thirty generations to Sardanapalus: in whose reign the empire of the Assyrians was transferred to the Medes, after it had lasted, according to Ctesias, more than one thousand three hundred and sixty years. L. ii. p. 135. ed. Wess. He then mentions that Arbaces a Median, and Belshazzar a Babylonian, stirred up the Medes Persians and Babylonians to a

revolt; p. 137, 8; that the revolt was unsuccessful in three battles, and afterwards obtained as many victories; and that Ninus was besieged and taken in the third year, in the remarkable manner mentioned on c. i. 8.

We read in Tobit, c. xiv. 15, that Nineveh was taken by Nabuchodonosor and Assuerus. And Drusus asserts that Assuerus and Cyaxares are the same person.

Jackson, in his chronology, undertakes to shew that Nineveh was destroyed by Cyaxares, or Assuerus, King of Media; assisted by Nabopolassar—Afar, prefect of Babylon, and father to Nebuchadnezzar, in the year before Christ 606. i. 307, 343.

Nineveh was standing in the reign of Josiah: 2 Kings xxiii. 29: Zeph. i. 1. ii. 13. And Blair places its destruction in the third year of Jehoiakim, and before Christ 606.

THE BOOK OF

JOEL.

C. I.

1 **T**HE WORD of Jehovah which came to Joel *the* son of Pethuel.

2 **H**EAR this, ye old men;
And give ear, all ye inhabitants of the land.

* Or, *such an event.*

Hath * this happened in your days;
Or even in the days of your fathers?

3 Tell ye your children of it; and *let* your children *tell* their children;
And their children *tell* another generation.

4 That

1. Joel] Joel prophesied while the kingdom of Judah subsisted: c. ii. 1, 15: but, I think, not long before its subversion; as his words, c. iii. 1, seem to imply that its captivity was approaching. See 2 Kings xxi. 10—15. I am therefore disposed to favour the conjecture of Drusus, that he lived under the long reign of Manasseh, and before his conversion: 2 Chron. xxxiii. 13: that is, some time from before Christ 697 to (suppose) 660.

The very able author of the Hebrew prelections thus characterises him. Imprimis est elegans, clarus, fusus, fluensque; valde etiam sublimis, acer, fervidus. Ostendit Capite primo et secundo quid valeat in descriptionibus poësis prophetica; quantum amat metaphoras, comparationes, allegorias. Nec minus clara est rerum

connexio, quam dictionis color: malorum amplificatio; hortatio ad pœnitentiam; pœnitentibus promissio bonorum cum terrenorum tum cœlestium; rerum Israelitarum instauration; de adversariis sumpta supplicia. Verum et hic et alibi elocutionis perspicuitatem et compositionis nitorem laudantes, non negamus magnam interdum esse rerum obscuritatem; quod in hujusce vaticinii fine subinde notari potest.

Præl. xxi.

2. —this] *הַדְּבָרָה* is understood. See on Amos vii. 3.

3. —your children] Quod poetæ verbis dixeris, Et nati natorum, et qui nascentur ab illis. Æn. iii. See Bochart p. ii. L. iv. c. iv. Hieroz. where the reader will find many curious remarks on this prophet.

- 4 That which the grafshopper * left hath the locust eaten; * Hebr. *the re-*
And that which the locust * left hath the devouring-locust *fidue of.*
eaten;
And that which the devouring-locust * left hath the con-
suming-locust eaten.
- 5 Awake, ye drunkards, and weep,
And howl, all ye drinkers of wine,
For the sweet wine; because it is cut off from your mouth.
- 6 For a nation hath gone up on my land,
Who are strong and without number:
Their teeth *are as* the teeth of a † lion,
And they have the jaw-teeth of a lionsess.
- 7 ‡ They have destroyed my vine, and *have made* my figtree a † Hebr. *devour-*
broken branch. *ing lion.*
They have made it § quite bare, and cast it away: the ‡ Hebr. *They*
branches thereof are made white. *have set my vine*
for a desolation,
and my figtree for
a broken branch.
- 8 Lament, as a bride, girded with sackcloth, § Hebr. *In mak-*
For *made it bare.*

4. —grafshopper] Different species of locusts are here recounted. לִשְׁמֵר, in Syr. Æth. Ar. signifies *incidere, refecare*: and לִשְׁמֵר in Chald. is *locus ubi ramus est abscissus*. See Cast. lex. לִשְׁמֵר may be derived from the Hebrew root which signifies *lambere*. Or, it may come from the Arab. لبي *albus*. White locusts abound in Morocco. ib. and Boch. ib. c. 1. Wings are attributed to לִשְׁמֵר, Nah. iii. 16. Ray says that there is a Spanish locust three inches long; and an African, four. On Insects: p. 63.

5. Awake] From the long sleep occasioned by your intoxication. That the depredations of locusts injured the quality of wines for many years, see Harmer i. 388.

6. —a nation] Locusts, poetically so called. See Prov. xxx. 25, 6. See many instances of the same language in the best poets, quoted by Bochart: where we find from Orpheus

"Αχιδος ἀπλετον ἔθνος.

and from Virgil, in his Georgic on bees:

Totiusque ordine gentis

Mores, et studia, et populos, et prælia dicam.

G. iv. 4, 5.

—hath gone up] A future event, which might be averted by repentance, c. ii. 12, &c.

is spoken of as having already taken place; to enliven the description by setting the images before the eye of the reader. See Præl. Hebr. xv. 184.

7. —have destroyed] Here, and v. 10, 15, instances of the paronomasia occur.

—a broken branch] Vulg. has *decorticavit*. But *ὁ*. have *εἰς συγλασµὸν*, Syr. ad *divulsionem*, Ar. ad *discriptionem*: and the Arabic root signifies *to break*, whence קצפה *a broken branch of a tree*. Boch. and Cast. lex.

—cast it away] Sc. the smaller branches; which they gnaw off.

—are made white] *ὁ*. and Syr. read הלבין *de-*
albavit. But the present reading may be justified by Ps. li. 7. Isai. i. 18.

8. Lament] אלי must have, O earth, or, O daughter of Sion, or, O congregation of Israel, as Chald. understood before it, and its root must be אלה, in the Chald. and Syr. signification of *ejulavit*. One MS. reads אבלי. Perhaps we should read אלו Lament ye; the *י* and *ו* being often confounded. *ὁ*. repeat אלי.

—as a bride] The commentators say, that the original word is *ætatis non integritatis nomen*. See Gen. xxiv. 16. Judg. xxi. 12. Its root

- For the husband of her youth.
- 9 The offering of flour is cut off, and the drink-offering, from the house of Jehovah.
- Mourn, O ye priests, ye ministers of Jehovah.
- 10 The field is laid waste, the ground mourneth :
 * Or, *withered*. For the corn is laid waste, the choice wine is * dried up, the oil languisheth.
- 11 Be ashamed, O ye husbandmen ; howl, O ye vinedressers ;
 For the wheat and for the barley ;
 Because the harvest of the field is perished :
- 12 The vine is withered, and the figtree languisheth ;
 The pomegranate, the palmtree also, and the quince :
 All the trees of the field are withered.
 Surely joy is withered from *among* the sons of men.
- 13 Gird yourselves *with sackcloth*, and mourn, O ye priests :
 Howl, O ye ministers of the altar :
 Come, lie all night in sackcloth, O ye ministers of my God.
 For the offering of flour, and the drink-offering, is withholden from the house of your God.
- + Hebr. *sanctify*. 14 APPOINT + ye a fast, proclaim a ‡ solemn day :
 ‡ Hebr. *a day of restraint*. Gather the elders, *and* all the inhabitants of the land,
 To the house of Jehovah your God ;
 And cry unto Jehovah.
- 15 Alas, [alas,] for the day !
 Because the day of Jehovah is near,

And

root may be from the Arab. *separavit*, *segregavit* : because marriageable women were secluded in the east. Or, the word may be used largely ; as *virgo* in Virg. Ecl. vi. 47, 52. Georg. iii. 263.

6. Ar. read *מבתולה*, or *על בתולה* " more than a bride."

9. —is cut off] In the masculine. So v. 13. Mourn—] 6. Ar. render imperatively: agreeably to the form of the verbs, v. 5, 8, 13.

10. The field] 6. supply *כי*. For the field, &c. —is dried up] See v. 12, and Zech. x. 11, for the force of the verb in this form.

12. The vine] We have here a reason why the vinedressers should mourn : as in v. 11, why

the husbandman should be confounded. Bochart, ubi supra, observes, that it is a transposition ; like what occurs Cantic. i. 5 : where the sense is, " I am black as the tents of Kedar ; but comely, as the curtains of Solomon."

13. Gird yourselves] Syr. and one MS. add *with sackcloth*.

—of my God] 6. Ar. read *אלהים* of God : and perhaps " *אלהי* was written contractedly. Four MSS. read *יהוה*.

15. Alas] Syr. repeats the interjection twice ; and V. 6. Arab. thrice. The measure is incomplete without a repetition.

—the day of Jehovah] Of divine vengeance.

- And as destruction from the Almighty shall it come.
 16 Is not *our* food cut off before our eyes?
Yea, joy and gladness, from the house of our God?
 17 The seeds have perished under their clods:
 The store-houses are laid desolate, the garners are destroyed:
 For the corn is withered.
 18 How do the cattle groan,
How are the herds of oxen perplexed,
 Because they have no pasture!
 The flocks of sheep also are destroyed.
 19 Unto thee, O Jehovah, do I call:
 For a fire hath devoured the pastures of the desert,
 And a flame hath burnt all the trees of the field.
 20 Moreover the cattle of the field cry unto thee:
 For the streams of waters are dried up;
 And a fire hath devoured the pastures of the desert.

I BLOW

—as destruction] The same words occur
 Isai. xiii. 6. "Not like an ordinary calamity:
 but like destruction inflicted by the Almighty."

Syr. adds *and say* to the end of v. 14. But I
 rather attribute v. 15 to the prophet Joel.

16. *Yea*—] καὶ ἐξ οὐκ. ὁ. MS. Pachom.

17. —have perished] The word seems best
 derived from the Arab. *siccum evasit*. Gol. lex.
 1513. Pocock. A drought is foretold, as well
 as a plague of locusts: see v. 19, 20: and
 Chandler in loc. observes from Bochart, and this
 writer from Pliny, that a great encrease of locusts
 is occasioned by heat. See Bochart, Pocock,
 and Pol. Syn. on the three ἀπαξ λεγόμενα which oc-
 cur in this line. I shall only observe further,
 that a kindred word to what we translate *seeds*
 has the same signification in Chald. and Syr:
 see Cast. lex: and that the word translated *clods*
 may as easily signify *massa terræ convoluta* as

מַרְרָה signifies *manus convoluta*.

The store-houses] Perhaps subterraneous re-
 positories. Jer. xli. 8. Bochart p. ii. iv. xxi.
 p. 595. See on Amos ix. 6. Neither these
 nor other receptacles for the fruits of the earth
 were repaired, because there was nothing to trea-
 sure up in them.

18. —destroyed] The Hebrew word imports
 destruction, or punishment, in consequence of
 guilt.

19. —do I call] The prophet carries on the
 beautiful hypotyposis, by representing himself as
 a sharer in the calamity.

—pastures] There were spots in the desert,
 where flocks and herds might feed. Ps. lxxv. 12.
 c. ii. 22.

20. —desert] Eight MSS. and two ed. read
 מִדְבָּר, as v. 19.

R

C. II.

* Hebr. *the mountain of mine holiness.*

† Hebr. *of generation and generation.*

‡ Hebr. *a wilderness of desolation.*

- 1 Blow ye the trumpet in Sion;
And sound an alarm in mine * holy mountain:
Let all the inhabitants of the land tremble:
For the day of Jehovah cometh, for *it is* near:
2 A day of darkness and of gloominess;
A day of clouds and of thick darkness.
As the dusk spread upon the mountains,
Cometh a numerous people and a strong.
Like them there hath not been of old time;
And after them there shall not be,
Even to the years of † many generations.
3 Before them a fire devoureth,
And behind them a flame burneth:
The land *is* as the garden of Eden before them,
And behind them a ‡ desolate wilderness:

Yea,

1. Blow ye the trumpet] Danger is thus proclaimed: Amos iii. 6. Hof. v. 8. Ezek. xxxiii. 3, 5.

And sound an alarm] *And* is omitted in Vulg. 6. Arab. Chald. and five MSS. There is more energy in the passage without it.

Natural means were used to prevent the devastations of locusts; pits and trenches were dug, bags were provided, and combustible matter was prepared and set on fire. Shaw's Travels. 4to. 187. Sir Hans Sloane's nat. hist. of Jamaica. Introd. lxxxii.

2. —of darkness] Solem obumbrant, says Pliny of locusts. Nat. hist. xi. 29. Laborabat eo tempore pabuli omnis generis et annonæ inopia Syria, ob locustarum nusquam hominum memoria. tantam visam multitudinem; quæ, densæ nubis instar, die in media luce obscurata, volitantes, agrum circumquaque depastæ sunt. Thuanus l. lxxxiv. vii. p. 364. tom. v. ed. Buckley. Suddenly there came over our heads a thick cloud, which darkened the air and deprived us of the rays of the sun. We soon found that it was owing to a cloud of locusts. Adanson's voyage to Senegal: p. 127. Dublin. 12mo. 1759. See more in Bochart on the 10th v. of this c. and in Chandler ib. where

Hermanus is quoted as saying that locusts obscure the sun for the space of a mile; and Aloysius, for the space of twelve miles.

As the dusk] See Bishop Lowth on Isai. viii. 20. And Pocock in loc. shews that Abu Walid, Abarbinel, and Montanus, gave the sense of *darkness* to the original word, one certain sense of which is *nigrum esse*. The punctuation of this clause is that of V. 6. Ar. Chald. Or point thus:

A day of clouds and of thick darkness;
As the dusk spread upon the mountains.
A numerous people and a strong *cometh*:
Like them &c.

—of old time] It is said, Ex. x. 14, "Before them there were no such locusts, neither after them shall be such." But commentators restrain this assertion to the land of Egypt.

3. —a fire] They consume like a general conflagration. "They destroy the ground not only for the time, but burn trees for two years after." Sir Hans Sloane's nat. hist. of Jamaica. i. 29.

Wheresoever they feed, their leavings seem as it were parched with fire. Ludolphus: hist. of Ethiopia. l. i. c. xiii. Multa contactu adurentes. Plin. xi. 29.

- Yea, and nothing § shall escape them.
- 4 Their appearance *shall be* like the appearance of horses,
And like horsemen * shall they run:
- 5 Like the sound of chariots, on the tops of the mountains shall
they leap:
Like the sound of a flame of fire *which* devoureth stubble.
They shall be like a strong people set in battle † array.
- 6 Before them shall the ‡ people be much pained:
All faces shall gather blackness.
- 7 They shall run like mighty men;
Like warriors shall they climb the wall:
And they shall march every one in his || way;

§ Hebr. *escape shall not be unto them.*

* Hebr. *so shall.*

† Hebr. *arrayed for war.*

‡ Hebr. *peoples.*

|| Hebr. *ways.*

Neither

—nothing shall escape] Sc. which the ground produces. Sunt quæ pestem et calamitatem factorum omnium totis regionibus afferant, illataque fame antiquos agros deferere sæpenumero gentes coegerint. Marcellus Virgilius in Bochart. P. ii. L. iv. 1. After devouring the herbage, with the fruits and leaves of trees, they attacked even the buds and the very bark. They did not so much as spare the reeds, with which the huts were thatched. Adanson: ubi supra. Sometimes they enter the very bark of trees; and then the spring itself cannot repair the damage. Ludolphus ubi supr. Omnia morsu erodentes, et fores quoque tectorum. Plin. xi. 29.

4. —of horses] Many writers mention the resemblance which the head of the locust bears to that of a horse; whence the Italians call them cavalette. Caput oblongum, equi instar, prona spectans. Ray on Insects. See Rev. ix. 7. and Bochart in loc.

5. Like the sound of chariots] See Rev. ix. 9. Nahum iii. 2. Et grandiores cernuntur, et tanto volant pennarum stridore ut aliæ alites credantur. Plin. xi. 29. And Remigius, quoted by Bochart in loc. says, Magnum sonitum faciunt, quando mittuntur; in tantum, ut a sexto milliari possit audiri sonitus eorum. Quand ces insectes volent en société, ils font un grand bruit. Elles s'élèvent avec un bruit semblable à celui d'une tempête. Elles engloutissent, devorent, écorchent, rongent, et pelent toute la verdure des champs avec un si grand tintamare, qu'elles se font entendre de loin. Encycl. voc. Sauterelle.

But the sound of their hinder legs in leaping, feminum attritus, taken notice of by Aristotle and Pliny, is here meant. See Boch. ib.

—leap] La plupart des sauterelles sautent plus qu'elles ne volent; et leur saut est tel, qu'ils s'élancent en décrivant, dit-on, un espace qui à deux cent fois la longueur de leur corps. Encycl. ib. And hence some of its Greek names: ἀττάνης from ἀττειν to leap; and ἀττίλαβος, quasi ἀττίλαφης, cervus saliens. Boch. ib. 448.

—the sound of a flame of fire] Cyril says of them that, while they are breaking their food with their teeth, the noise is like that of flame driven about by the wind. Boch. in loc.

6. All faces—] See Nahum ii. 10.

7. —like mighty men] The particles of similitude here, and v. 4, 5, shew that real locusts are described, and not the Assyrian army. Quis Assyrios dixerit ut equites fuisset, cum revera equites fuerint, iique magno numero? Boch. in v. 4. Notandum hunc qualemunque exercitum non jam dici populum, sed ut populum. Id. in v. 5.

—in his way] Many writers mention the order of locusts in their flight and march; and their manner of proceeding directly forward, whatever obstacles were interposed. Jerom, who had seen them in Palestine, says; Tanto ordine volitant, ut instar tesserularum, quæ in pavimentis artificis finguntur manu, suum locum teneant; et ne puncto quidem, ut ita dicam, ungueve transverso declinent ad alteram. See more authorities in Bochart.

- Neither shall they turn aside from their paths:
 Neither shall one thrust another:
 They shall march each in his road:
 8 And *if* they fall upon the sword, they shall not be wounded.
 9 They shall run to and fro in the city, they shall run upon the
 wall, they shall climb up into the houses:
 They shall enter in at the windows, like a thief.
 10 Before them the earth quaketh, the heavens tremble:
 The sun and the moon are darkened;
 And the stars withdraw their shining.
 11 And Jehovah shall utter his voice before his army:
 For his camp is very great:
 For he is strong that executeth his word:
 For the day of Jehovah is great,
 And very terrible. And who shall be able to bear it?
 12 YET even now, saith Jehovah,
 Turn ye unto me with all your heart;
 With fasting, and with weeping, and with mourning:
 13 And rend your heart, and not your garments;
 And turn unto Jehovah your God:
 For he is gracious and merciful,

Slow

Neither shall they—] Seven MSS. read לֹא. They shall not turn aside &c. But the versions and Chald. have וְלֹא.

—turn aside] So V. 6. Ar. Syr. and Bishop Lowth: pref. to Isai. p. xiii. which is giving עָבַט the sense of עָוַת to *pervert*, with which it agrees in sound. See Pocock. We must observe also that עָבַת signifies to *turn awry*.

8. —upon the sword] “בַּעַל. F. בעל. Sed qu.” Secker.

—they shall not be wounded] Many MSS. three editions, the versions, and Chald. read וְלֹא.

“And they shall fall on the sword, and shall not be wounded.”

בָּצַע signifies to *cut*, in Chald. and Syr. Houbigant says, Omnino יִפְצְעוּ: *vulnerabuntur*.

This refers to the scales with which locusts are covered, as with a coat of mail.

Cognatus dorso durescit amictus:

Armavit natura cutem.

Claudian de locusta. Epigr. 3. See Bochart.

9. —into the houses] See Ex. x. 6.

—like a thief] John x. 1.

10. Before them—] The first hemistich expresses great consternation and calamity. The two other hemistichs may well have a literal sense: see on v. 2: or they may denote, in the strong eastern manner, devastation spread through a whole country.

11. —shall utter his voice] God is sublimely introduced as animating his army by his voice.

12. With fasting] V. 6. MS. A. and ed. Pachom. Ar. Syr. Seven MSS. and one edition read בָּצוּם.

13. —garments] It was customary among the easterns, and other ancient nations, to rend their garments in token of sorrow or fear. Jer. xxxvi. 24. So Virgil:

It scissa veste Latinus.

Rend your heart, rather than your garments:

Or,

and not your garments only. See Chandler. A strong and beautiful manner of exhorting to contrition and repentance.

Slow to anger, and of great kindness,
And repenteth him of evil.

- 14 Who knoweth *if* he will turn and repent,
And leave a § bountiful gift behind him;
An offering of flour and a drink-offering unto Jehovah
your God?

§ Hebr. *a blessing.*

- 15 Blow ye the trumpet in Sion;
* Appoint ye a fast, proclaim a † solemn day;
16 Gather the people, sanctify the congregation, assemble the
elders;
Gather the children, and those that suck the breasts:
Let the bridegroom go out of his chamber, and the bride out
of her closet.

* Hebr. *sanctify.*

† Hebr. *a day of restraint.*

- 17 Let the priests, the ministers of Jehovah, weep
Between the porch and the altar:
And let them say, Spare thy people, O Jehovah,
And give not thine heritage to reproach;
That the nations should ‡ rule over them.
Wherefore should they say among the || people, Where is
their God?

‡ Or, *use a by-word against them.*

|| Or, *heathen.*

- 18 THEN will Jehovah be jealous for his land,
And will pity his people.
19 Yea, Jehovah will answer and say unto his people;
Behold, I will send unto you
Corn, and choice wine, and oil; and ye shall be satisfied
therewith:
And I will no longer make you a reproach among the nations.

20 But

—repenteth] God is said to repent, when humiliation and amendment make it unfit that he should inflict the punishment threatened by him.

14. —*if* he will turn] See Jonah iii. 9, for the omission of *DN*.

—a bountiful gift] A blessing, or ground of blessing. The word denotes a gift, 2 Kings v. 15: and abundance, Mal. iii. 10: which is one of its senses in Arabic. See Cast. lex.

—your God] 6. MS. A. and Arab. read *our God*.

15. Blow ye the trumpet] Numb. x. 7.

16. —the children] Let not the attendants on these plead their charge in excuse for absence.

—bridegroom] On the day of marriage, or during the time of the marriage feast.

17. —and the altar] See Gen. i. 6. Lev. xx. 25, Mal. iii. 18, Jonah iv. 11, and other instances of *ל* after *בין* in Nold. *ל*, §. 14.

The altar of burnt offerings stood before the porch of the temple: 2 Chron. viii. 12: and the mid-space in the open court was naturally a place of great concourse; that the prayers of the people might accompany the sacrifice.

- 20 But I will remove far from you the northern *army*;
And I will drive him into a dry and desolate land;
His van towards the eastern sea,
And his rear towards the western sea:
And his smell shall come up, and his ill favour shall come up,
Though he have * done great things.
- * Hebr. *magnified to do.* 21 Fear not, O land, exult and rejoice;
For Jehovah hath * done great things.
- 22 Fear not, O ye cattle of the field;
For the pastures of the desert spring up,
For the tree beareth its fruit,
The fig-tree and the vine yield their strength.
- 23 And, O ye sons of Sion, exult
And rejoice in Jehovah your God:

For

20. —northern *army*] Or *enemy, nation, people*: that is, the locusts: which might enter Judea by the north, as Circassia and Mingrelia abound with them. See Thevenot quoted in the City Remembrancer: i. 122. Or, the locusts may be thus called, because they spread terror like the Assyrian armies, which entered Judea by the north. See on Zeph. ii. 13.

Some of these locusts were to be driven by the wind into the desert; some into the Dead Sea, which lay eastward of Jerusalem; and some into the Mediterranean or western sea. קדם is the east, or *fore* part of the sky where the sun rises: and that by the *hinder* sea is meant the Mediterranean, see Deut. xi. 24: and Chald. has the evening [or western] sea. Gregatim, sublato vento, in maria aut stagna decidunt. Plin. See Ex. x. 19.

—his *smell*] That a strong and pestilential smell arises from putrified heaps of locusts, whether driven upon land or cast up from the sea in which they have perished, appears from the testimony of many writers. Among various other authorities to the same effect, Jerom is quoted by Bochart as saying, that in his time those troops of locusts which covered Judea were cast by the wind in mare primum et novissimum; and that, when the waters threw them up, their smell caused a pestilence. Thevenot says of

them, They live not above six months; and, when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences. City Remembr. i. 123. There came such a stench from those which appeared at Novogorod in 1646, as not only offended the nose but the brain: it was not to be endured: men were forced to wash their noses with vinegar, and hold handkerchiefs dipped in it continually to their nostrils: ib. 125. In Ethiopia, when they die and rot, they raise a pestilence. Mead i. 36. Edinburgh. 12mo. 1763.

—ill *favour*] So the radicals of the Hebrew word signify in Chaldee: and all the versions have an equivalent word, if, with Drusius, we read βρωμος for βεβρωμος in δ.

—done *great things*] Committed great devastation. But two MSS. read יגדיל יהוה.

“For Jehovah hath done great things.”

See Ps. cxxvi. 2, 3. The Rev. Mr. Wintle, Rector of Brightwell in Berkshire, very obligingly communicated to me this remark; together with some others on the prophet Habakkuk.

“כי הגדיל לעשות. Sic δ. Sed forte ortum habent hæ voces ex v. seq.” Secker.

See a like repetition v. 26, 27. and i. 19, 20.

21. —Jehovah hath *done*] In removing such an army of locusts.

- For he giveth you the former rain in just proportion,
 And causeth showers to come down upon you,
Even the former rain and the latter rain as aforetime.
- 24 And the threshing floors shall be full of corn,
 And the vats shall overflow *with* choice wine and *with* oil.
- 25 And I will restore unto you the years
 Which the locust hath eaten,
 The devouring-locust, the consuming-locust, and the grass-
 hopper;
- My great army which I sent among you.
- 26 And ye shall eat * in plenty and be satisfied,
 And shall praise the name of Jehovah your God,
 Who hath † dealt wondrously with you:
 And my people shall never be ashamed.
- 27 And ye shall know that I *am* in the midst of Israel:
 And *that* I *am* Jehovah your God, and none else:
 And my people shall never be ashamed.
- 28 AND it shall come to pass afterward
That I will pour out my spirit upon all flesh:

* Hebr. *eating*
and being satis-
fied.

† Hebr. *done*
with you so as to
act wondrously.

And

23. —giveth] נתן may be a participle, as
 v. 32. קרא

—the former rain] It fell after autumn; and
 seems to be so called from ירה *jecit*; because its
 season was post *jaclam* sementem. "את המורה.
 βρώματα δ. Sic bis reddiderunt בריה: et sequitur
 hic מורה." Secker. But fourteen MSS. read
 יורה.

—the latter rain] This fell about harvest, to-
 wards the end of April. Hence its name, from
 לקש *collegit*.

—as aforetime] Read כראשון, with V. δ. Ar.
 Syr. and one MS. Chald. has, *in the month Nisan*.
 See Harmer. i. 34—40.

25. My great army] We have here a key to
 the grand and beautiful description which runs
 through these two chapters. And if we consider
 the note on v. 7, and the propriety of the ad-
 juncts, as applicable to locusts, and often to lo-
 custs only, there can remain no doubt but that
 the prophet is to be understood in a literal sense
 as foretelling a plague of locusts. Every reader
 of taste must be struck with the poetical and sub-

lime manner in which the allegory is conducted.
 There is not a more splendid piece of poetry
 extant.

26. —never be ashamed] Provided they con-
 tinue to serve me.

28. —afterward] But God has infinitely
 greater blessings in store for his people. The
 words אחריו כן are very indefinite; and there-
 fore admit of the rendering, or paraphrase,
 Acts ii. 17: *in the last days*: where codex regius
 Parisinus, Cyril of Jerusalem, and the Apostoli-
 cal constitutions, add *μετὰ ταῦτα*.

—upon all flesh] Though the Jews only are
 enumerated, there is a latent reference to the ef-
 fusion of the spirit on the Gentiles also, in the
 times of the gospel-dispensation.

The two last hemistichs in this v. are trans-
 posed Acts ii. 17.

It is more poetical to omit the copulatives, with
 the Hebrew, in the two last hemistichs; though
 in δ. Ar. Syr. Acts ii. 17, they are twice pre-
 fixed; and V. Chald. prefix them to the last he-
 mistich.

- And your sons and your daughters shall prophesy;
 Your old men shall dream dreams;
 Your young men shall see visions:
 29 And also upon the men-servants, and upon the handmaids,
 In those days will I pour out my spirit.
 30 And I will shew wonders in the heavens and in the earth;
 Blood, and fire, and pillars of smoke.
 31 The sun shall be turned into darkness, and the moon into
 blood,
 Before the great and terrible day of Jehovah come.
 32 But it shall come to pass *that* whosoever shall call on the name
 of Jehovah shall be delivered:
 For in mount Sion and in Jerusalem shall be deliverance,
 As Jehovah hath said;
 Even among the remnant whom Jehovah shall call.
- C. III. * Or, surely. 1 * FOR BEHOLD in those days, and at that time,
 When I shall bring again the captivity of Judah and of
 Jerusalem,
 2 That I will assemble all the nations,
 And will bring them down into the valley of Jehoshaphat;
 And

29. —servants—handmaids] 6. MS. A. and Ar. have *my servants, my handmaids*, as in Acts: and V. has *servos meos*. Syr. and Chald. agree with the Hebrew. Possibly "הַעֲבָדִים was written contractedly for the plural הַעֲבָדִים; and thus led to the rendering of *my servants*. For the fact, see 1 Cor. xii. 13.

—my spirit] In the Acts the words *and they shall prophesy* are added. But Beza's MS. and Jerom omit them.

30. —in the heavens and in the earth] Some authority may be seen in Wetstein and Kuster for omitting *αἶω* and *καίτω* in the Acts.

Blood] Very great slaughter, and the burning of many towns, and even of a part of Je-

rusalem itself, preceded the destruction of the city and temple, and the total subversion of the Jewish polity, by the Romans.

31. The sun—] These expressions must be understood of "the fearful sights and great signs from heaven," Luke xxi. 11, which alarmed the minds of the Jews before the taking of Jerusalem by Titus.

32. —shall be delivered] This refers to the safety of the Christians during the Jewish and Roman war. "For among the inhabitants of Mount Sion and of Jerusalem, that is, by a synecdoche of the part for the whole, among the Jewish people, shall be deliverance: as Jehovah hath spoken by me and by other prophets."

C. III.

1. For—] As an earnest of this, my people shall be restored to their land, and their enemies shall be humbled.

2. —all the nations] This must be restrained to the neighbouring nations. See v. 12.

—the valley of Jehoshaphat] A valley in

which a battle was to be won, most probably by Nebuchadnezzar, which would utterly discomfit the ancient enemies of the Jews, and resemble the victory which Jehoshaphat obtained over the Ammonites, Moabites, and Edomites: 2 Chron. xx. 22—26.

- And there will I execute judgement upon them for my people ;
 And for mine heritage Israel, whom they scattered among the
 nations,
 And *then* divided my land :
 3 Yea, they cast lots for my people :
 And * gave a boy for an harlot,
 And sold a damsel for wine to drink. * Or, *bartered*;
 4 AND what have ye also to do with me, O Tyre, and Sidon,
 And all the borders of Palestine?
 Do ye requite me *with* retaliation?
 Now, if ye retaliate upon me,
 Soon *and* swiftly will I bring again your retaliation on your
 own head.
 5 Because ye have taken my silver and my gold,
 And have brought into your palaces my desirable *and* goodly
 things ;
 6 The sons also of Judah, and the sons of Jerufalem,
 Ye have sold to the sons of the Grecians;
 That ye might remove them far from their border ;
 7 Behold, I will raise them out of the place
 Whither ye have sold them ;
 And I will bring again your retaliation on your own head :
 8 And I will sell your sons and your daughters
 Into the hands of the sons of Judah ;

And

—execute judgement] See 2 Chron. xxii. 8. Pf. ix. 19. I will discomfit them before their enemies. There is an allusion to the word Jehoshaphat ; which signifies *Jehovah judgeth*.

3. —for wine] “ In Mingrelia they sell captive children for provisions and for wine.” Sir John Chardin, in Harmer ii. 374.

4. O Tyre and Sidon] When the Babylonians, the appointed instruments of my vengeance, afflict my land, why do you also, and the bordering nations, assist them? Do you take this occasion of avenging the former victories of my people over you? If so, this your act of revenge shall be speedily punished.

Soon *and* swiftly] See Isai. v. 26. Pocock understands both the words adverbially.

6. —Grecians] Descendents of Javan. Gen. x. 2, 5. They trafficked with Tyre. Ezek.

xxvii. 13. “ Homerus passim, *ἐν Ἀρχαίῳ*.”

Bahrdt.

7. —I will raise them] Grotius in loc. mentions that Alexander and his successors set at liberty many Jews who were slaves in Greece. Many also, on occasion of Cyrus's decree, might return to their country from such parts of Asia Minor and the Ionian islands as were subject to that monarch.

—on your own head] Ezek. xxv, xxvi, will furnish a comment on this passage. Nebuchadnezzar conquered the several countries there enumerated. See Jer. xxv. 15—29. The sea-coasts of Palestine were also invaded by Alexander the Great.

8. —sons of Judah] This might happen on occasion of Judas Maccabeus's victories. 1 Macc. v. 3, 7, 15, 21.

S

And they shall sell them to the Sabeans, to a nation afar off:
For Jehovah hath spoken *it*.

* Hebr. *sanctify*.

- 9 PROCLAIM ye this among the nations;
* Declare ye war, raise up the mighty ones;
Let all the warlike men draw near, *let them* come up:
10 Beat your ploughshares into swords, and your pruninghooks
into spears:
Let the weak say, I *am* strong.
11 Collect yourselves and come, All ye nations round about;
And assemble yourselves together; *yet* there doth Jehovah
bring low thy mighty ones.
12 Let the nations arise and come up
To the valley of Jehoshaphat;
For there will I sit
To judge all the nations round about.
13 Put ye in the sickle, for the harvest is ripe:
Come, get ye down, for the wine press is full, the vats
overflow:
For their wickedness *is* great.
14 Multitudes, multitudes, in the valley of excision:
For the day of Jehovah *is* near in the valley of excision.

15 The

—afar off] See Jer. vi. 20. Matth. xii. 42.
So Babylon is called a far country. Isai. xxxix. 3.
10. —the weak] Let even the unwarlike arm
themselves on this occasion.

11. —doth Jehovah bring low] Literally,
“hath Jehovah brought low.” What he will
do, is spoken of as done. *הֵנִיחַ* *descendere fecit*:
in Chald. and Syr. *dejecit, humiliavit*.

—thy mighty ones] Syr. renders, “your
mighty ones:” and Chald. “their mighty
ones.”

12. To judge] To punish by a signal over-
throw.

13. Put ye in] *לשחור* *immittite*. So *πρίμψον τὸ
ἀνέπαλον* *ου*, Apoc. xiv. 15. Bahrdr.

—get ye down] Houbigant observes that *δ*.
render *πατέρετε, דרכו*, “tread *the grapes*.” This
beautiful reading is confirmed by Ar. Syr.
Chald.

Spumat plenis vindemia labris.

Huc, pater O Lenæe veni, nudataque musto
Tinge novo mecum direptis crura cothurnis.
Virg. Georg. ii. 6.

“*Πατέρετε δ*. Chald. *דרכו*. Recte. Vide Thren.
i. 15. Sed vid. Pocock.” Secker.

—their wickedness *is* great] This explains the
figurative language which precedes. They are
ripe for excision. Let the wine press of my
wrath be trodden. *גת* is the *calcatorium*; *יֶקֶב*
the lake, ὑπολήμαν. See Bishop Lowth on Isai. v. 2.

14. Multitudes, multitudes] That is, very
great multitudes.

—of excision] I attribute to *קָרַץ* the sense of
to cut, to cut off. See Lev. xxii. 22. Job xiv. 5.
The word may mean *decided vengeance*: or, it
may refer to the threshing instrument which
forced out the grain and at the same time *cut* the
straw.

- 15 The sun and the moon are darkened,
And the stars withdraw their shining.
- 16 JEHOVAH also will roar from Sion,
And from Jerusalem will he utter his voice;
And the heavens and the earth shall shake:
But Jehovah will be a refuge to his people,
And a strong hold to the sons of Israel.
- 17 And ye shall know that I *am* Jehovah your God,
Dwelling in Sion mine * holy mountain:
And Jerusalem shall be † holy,
And strangers shall no longer pass through her.
- 18 AND it shall come to pass, in that day,
That the mountains shall drop down sweet wine,
And the hills shall flow *with* milk;
And all the torrents of Judah shall flow *with* water:
And a fountain shall come forth from the House of Jehovah,
And shall water the valley of Shittim.
- 19 EGYPT shall be ‡ a desolation,
And Edom shall be a || desolate wilderness:
For *their* violence against the sons of Judah;
Because they shed innocent blood in their land:
- 20 But Judah shall dwell for ever,
And Jerusalem *shall remain* * from generation to generation:
- 21 And
- * Hebr. *the mountain of mine holiness.*
† Hebr. *holiness.*
‡ Hebr. *for a desolation.*
|| Hebr. *for a wilderness of desolation.*
* Hebr. *to generation and generation.*

15. The sun—] That is, great revolutions shall happen in the vanquished nations.

16. —will roar] See on Amos i. 2.

—from Sion] This may refer to the conquests under the Maccabees.

17. —no longer] But my people shall return from Babylon. If we render, *no more*, we must suppose a reference to Jerusalem on its establishment.

18. —in that day] After the return from Babylon.

—sweet wine] Incultisque rubens pendebit sentibus uva. Virg. See Amos ix. 13.

—milk] Flumina jam lactis, jam flumina nectaris ibant. Ovid.

—Shittim] In the plains of Moab, near Jor-

dan. Numb. xxxiii. 49. Josh. iii. 1. In this v. either the times of the Messiah are described; or we have a description of Jerusalem after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God and of his Christ shall a second time be widely diffused from it. See Ezek. xlvii. 8. Zech. xiv. 8.

19. Egypt—] There shall be a signal difference between Egypt and Idumea, whose people shall be lost in the mass of other nations, and whose sovereignty shall not be restored; and Judah and Jerusalem, whose inhabitants shall be reinstated after their captivity, and, on their future return, shall dwell for ever in their land; Jehovah displaying his glory among them.

21 And I will avenge their blood *which* I have not avenged;
And Jehovah will dwell in Sion.

21. —[avenge] I will, as it were, declare it pure and innocent; by punishing their unjust and cruel adversaries. "6. Syr. videntur legisse ותקמתי." Secker.

It is uncertain whether we have the key to this difficult chapter; which may not be fully understood till Jerusalem is rebuilt, and till the prophecies, Ezek. xxxix. 5, 11, Rev. xx. 8, 9, are accomplished.

For *the valley of Jehoshaphat* may be rightly explained v. 2, and may be used in an inferior sense; as Tyre, Sidon and Palestine are mentioned v. 4. and the Grecians and Sabeans v. 6, 8; and yet it may take its primary and proper sense v. 12, and refer to a great event still future: and such an event as will give due emphasis to v. 13—18.

THE

THE BOOK OF

ZEPHANIAH.

C. I.

1 **T**HE WORD of Jehovah, which came unto Zephaniah *the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amon, king of Judah.*

2 I WILL * utterly take away all things
From off the face of the land, saith Jehovah.

3 I will take away man and † beast;
I will take away the birds of the heavens, and the fishes of
the sea;
And the stumbling-blocks of the wicked.

* Hebr. *in taking away I will take away.*

† Hebr. *cattle.*

And

1. —[Josiah] That is, from before Christ 640 to 609.

2. —utterly] “Surely.” Dr. Wheeler.

3. —beast] Of the tame and domestic kind.

—birds—fishes] I will bring judicial and extraordinary desolation upon the land, which shall extend itself even to the birds and fishes. See Hof. iv. 3. Jer. iv. 25.

*Ipsis est aer avibus non æquus, et illæ
Præcipites alta vitam sub nube relinquunt.*
Virg. Georg. iii. 546.

It is known that birds are affected by pestilential disorders arising from putrified carcases. They fall dead, when they alight on bales of cloth infected by the plague.

*Jam maris immensi prolem, et genus omne
natantum,*

*Littore in extremo, seu naufraga corpora,
fluctus,*

Proluit. Virg. ib. 541.

Commentators observe that such collections of water as the Hebrews sometimes call seas might be made destructive to fishes by blood and carcases.

—the stumbling-blocks] The idols. *ת* is sometimes the sign of the genitive case. But Houbigant reads *והכשלת* and *I will overthrow*, and observes that *ו* read *והכשלת* *et infirmabuntur*, or, *et cadent*.

“And the stumbling-blocks, even the wicked.” Dr. Wheeler.

And I will cut off man from the face of the land, saith Jehovah.

- 4 And I will stretch out mine hand upon Judah,
And upon all the inhabitants of Jerufalem:
And I will cut off from this place the residue of Baal,
The name of the sacrificers with the priests:

- 5 And those who bow themselves on the house tops to the host of heaven:

And those who bow themselves, *and* who swear by Jehovah, and who swear by Malchom:

- 6 And those who have turned back from following Jehovah;
And those who have not sought Jehovah, neither have enquired of him.

- 7 BE silent before the Lord Jehovah;

For the day of Jehovah is near:

* Hebr. *sanctified.*

For Jehovah hath made ready a sacrifice, he hath * appointed his guests.

- 8 And it shall come to pass, in the day of the sacrifice of Jehovah,

† Hebr. *visit upon.*

That I will † visit the ‡ chief men, and the sons of the king,
And all that are clothed with strange apparel.

‡ Hebr. *princes.*

- 9 And I will visit every one that leapeth on the threshold in that day;

Who

4. The name] The versions, Chald. eleven MSS. and three editions read *שם*, and the name.

—sacrificers] See on Hof. x. 5.

5. And those who bow themselves—] The original word in the second hemistich of this v. is omitted in 6. MS. A. and Arab. and 6. MS. A. read *והקשבעים* And who swear. "MS. Copt. reads only *jurantes per Molochum regem.*"

Mr. Woide.

—on the house tops] Where altars were raised for the worship of the heavenly host in their brightness. See 2 Kings xxiii. 5, 12. Jer. xix. 13. xxxii. 29.

—Malchom] See on Hof. iv. 15: and on Amos v. 26.

6. —enquired of him] Many MSS. read *דרשוהו*. Have not consulted God by the high

priest, or by prophets, to learn his will. Or, we may render,

"Neither have enquired for, or after, him."

Dr. Wheeler translates,

"Nor searched after him."

7. —guests] The Babylonians. Here is a beautiful allusion to the custom of a feast on a sacrifice. See Bishop Lowth on Isai. xxxiv. 6.

8. —sacrifice of Jehovah] One MS. reads "in this day, saith Jehovah:" inserting for *זבח*, the words *היהוה נאם*: and two other MSS. have *היהוה*.

—strange apparel] Used for idolatrous purposes. See Deut. xxii. 11.

9. —leapeth] Invadeth the house of his neighbour, joyfully bounding on the threshold. Cappellus. This sense is favoured by what follows.

- Who fill the house of their master by violence and deceit.
- 10 And it shall come to pass in that day, saith Jehovah,
That there shall be the noise of a cry from the Fish-gate,
 And of an howling from the Second city;
 And of a great breach from the hills.
- 11 Howl, Ye inhabitants of the Lower city;
 For all the trafficking people are cut off,
 All the bearers of silver are destroyed.
- 12 And it shall come to pass, at that time,
 That I will search Jerusalem with lights,
 And I will * visit the men that are settled on their lees; * Hebr. *visit*
 That say in their hearts, Jehovah doeth no good, neither doeth *upon.*
 he evil.
- 13 And their substance shall become † a spoil, and their houses † Hebr. *for a*
 ‡ a desolation: *spoil.*
 And they shall build houses, but shall not dwell *in them*; † Hebr. *for a*
 And they shall plant vineyards, but shall not drink the wine *desolation.*
 thereof.
- 14 The great day of Jehovah is near;
 It is near, and hasteth much.
 The report of the day of Jehovah is bitter:

Then

10. —Fish-gate] Mentioned Neh. iii. 3. It was opposite to Joppa, according to Jerom.

—Second city] A part of Jerusalem mentioned 2 Kings xxii. 14: 2 Chron. xxxiv. 22.

—breach] Συρρημνυμένη ὁ. A great breaking in of the Chaldean army from the hilly part of Jerusalem.

11. —Lower city] A valley in Jerusalem, which divided the Upper from the Lower city. Cast. lex. This is agreeable to the etymology of the word, which signifies *a hollow place, a mortar*. Ἐν τῇ βάθῳ. Theod. In torrente Cedron. Chald.

—the bearers of silver] Two MSS. read נְטִילִי: and Syr. has נְטִילִי *portantes*. נְטִילִי may be the participle in Niphal from נָטַל; and may be rendered *laden*. The rich merchants in general, or the moneychangers in particular, may be meant.

12. —that time] “After מָה־יָמָי MS. Copt. adds, Dicit Dominus.” Mr. Woide. See Syr. and v. 10.

—with lights] Thoroughly and diligently. See Luke xv. 8.

—settled on their lees] The thoughtless tranquillity of the rich is compared to the fixed unbroken surface of fermented liquors. See Jer. xlviii. 11. Amos vi. 1.

13. —build houses] Amos is more expressive.

Though ye have built houses of hewn stone,

Yet ye shall not dwell in them:

Though ye have planted pleasant vineyards,

Yet ye shall not drink the wine of them.

C. v. 11.

14. The report] See Gen. xlv. 16.

- Then shall the mighty man cry out.
- 15 That day *is* a day of wrath;
A day of distress and of anguish;
A day of desolation and of destruction;
A day of darkness and of gloominess;
A day of clouds and of thick darkness:
- 16 A day of the trumpet, and of shouting,
Against the fenced cities,
And against the high towers,
- 17 And I will distress men, and they shall walk like the blind,
Because they have sinned against Jehovah:
And their blood shall be poured out as dust, and their flesh
shall be as dung.
- || Hebr. *more-* 18 Moreover their silver, || and their gold,
over. Shall not be able to deliver them,
In the day of the wrath of Jehovah:
But by the fire of his jealousy shall the whole land be
devoured.
For a full end, *and* also a speedy one, will he make
With all the inhabitants of the land.

I GATHER

Then] See $\square$ Nold. §. 6.
—cry out] The word in Arab. signifies *valde exclamavit, ita auxilium imploravit*. Cast. lex. Schultens renders it, *auxilium inclamabit*. Animadv. Phil. p. 528.

15. —of desolation] The form of the Hebrew words would be preserved by rendering:

“A day of wasteness and of devastation.”

16. —towers] Properly such as were erected at the angles of walled cities.

The topic of approaching calamity from Jehovah is often insisted on in the prophets; but no where, I think, with such a beautiful amplification as in the 14th 15th and 16th verses.

17. —men] That ל is used for לָא see on Nah. i. 2.

—like the blind] See Deut. xxviii. 29: Isai. lix. 10: in each of which places the image is heightened by the circumstance of groping, or stumbling, like the blind, even at noon-day. The general sense is: They shall be in a state of anxiety and danger.

—dust] This is said to be poured out: Lev. xiv. 41.

—flesh] So the original word signifies in Arabic, as Houbigant observes. See $\acute{o}$. and Mal. i. 7. After *flesh* a verb, as השליך *shall be cast forth*, must be supplied. See on Hof. ii. 18.

18. —*and* also a speedy one] So V. $\acute{o}$. Ar. Aquila, Symmachus. Or, *and* also a terrible one. See Syr. For a like turn of expression see Isaiah x. 23: xxviii. 22.

- C. II. 1 GATHER yourselves together, and assemble, O nation not desired:
- 2 Before the decree be § executed, *that your day pass away as chaff*: § Hebr. *bring forth.*
 Before the * hot anger of Jehovah come upon you; * Hebr. *the heat of the anger.*
 Before the day of the anger of Jehovah come upon you.
- 3 Seek ye Jehovah, All ye lowly of the land,
 Who have executed his † judgement, *who have fought* † Or, *ordinance.*
 righteousness, *who have fought lowliness*:
 It may be, ye shall be ‡ protected in the day of the anger of † Hebr. *hidden.*
 Jehovah.
- 4 SURELY Gaza shall be forsaken, and Ashkelon || a || Hebr. *for a*
 desolation: *desolation.*
As for Ashdod, she shall be driven out at noon day; and
 Ekron shall be rooted up.
- 5 Woe unto the inhabitants of the sea coast, the nation of the
 Cherethites:
 The word of Jehovah is against you.
 O Canaan, land of the Philistines,

I will

1. —assemble] Many MSS. and some editions read וקשו. Vulg. has *congregamini*, and Symmachus συλλεγῆτε. ó. translate συνδεδῆτε: and Ar. Syr. to the same effect. Chald. may have read וקרבו, *and draw near*. Houbigant proposes ונכשו: but the Hebrew word כנס is *congregare, colligere*, actively.

—not desired] That is, hated.

2. —be executed] The figure of a decree *bringing forth* is unusual, and seems harsh. Chald. may have read לכת *prodeat*: but the common and regular word would be צאת, *exeat*. ó. read in the London Polyglot, לא תהיו בחרם לא תהיו: כציץ עבר: כמוץ.

“Before ye become as the flower [Syr. as the chaff] *which passeth away*.”
 But if we consult the Aldine edition, and that of Sixtus Quintus, we shall find another reading: πρὸ τοῦ γινέσθαι ὑμᾶς ὡς ἄνθος παραπορευόμενον ἡμέρα. f. ἡμέρα. And MS. Pachom. has ἡμέρας.

3. Who have executed] This transition from

the second person to the third is not uncommon. See Amos v. 12. But Houbigant omits אשר with ó. and renders the three verbs imperatively. “Execute his judgement, seek righteousness, seek lowliness.”

—judgement] Bishop Lowth’s note, on Isai. xlii. 1, shews in what latitude this word is used.

—protected] See Deut. xxxii. 38. Pl. xxxii. 7. cxix. 114.

4. Surely Gaza] The prophet digresses to foretel the fate of some cities and nations bordering on Judea and hostile to her: and he then enlarges on the destruction of Nineveh, a city which had carried the ten tribes into captivity, and had often struck Jerusalem with terror: v. 4—15. See on Amos ii. 6. For the paronomasia, which occurs twice in this verse, see on Micah i. 10: and Michaelis on Præl. Hebr. xv. p. 81. 8vo. And for the history, see on Amos i. 7, 8.

5. —Cherethites] See on Amos ix. 7.

T

I will destroy thee, that there shall be no inhabitant.

6 And Cherith, *on* the sea coast, shall be

The habitations of shepherds, and folds for flocks:

7 The coast shall also be for the residue of the house of Judah:
Thereupon shall they feed; in the houses of Ashkelon shall
they lie down in the evening:

|| Hebr. *visit*
them.

For Jehovah their God will look || upon them, and will turn
again their captivity.

8 I HAVE heard the reproach of Moab,
And the revilings of the sons of Ammon,
Wherewith they have reproached my people,
And magnified *themselves* against their border.

9 Therefore *as* I live,
Saith Jehovah God of hosts, the God of Israel,
Surely Moab shall be as Sodom,
And the sons of Ammon as Gomorrah:
A deserted place for the thorn, and a place of digging *for* salt,
And a desolation for ever.
The residue of my people shall spoil them,
And the remainder of my nation shall possess *them*.

10 This

I will destroy thee] The *vau* may be merely
conversive, as Obad. v. 8. But *ó*. Ar. Syr. read
והאכרתים: which leads to this more eligible
rendering:

The word of Jehovah is against you, O
Canaan, land of the Philistines;
And I will destroy you, &c.

6. And Cherith] *ó*. has *Κρητή*, and Syr. *קרית*,
Creta, as v. 5: *and for the people of Crete*. Thus
Cherith may signify the tract where the Chere-
thites dwelt: and the construction will be good,
if we place *כרת* before *נות*, with *ó*. "Alibi
non extat *כרת*, et forte notat patriam *ע*
כרתים" Secker.

Many MSS. and three editions read *כרות*
fossiones, caves; a word which occurs only here.
If we adopt this sense, we must read *והיה*, and
render:

And the sea coast shall be sheep cotes,
Caves for shepherds, and folds for flocks.

Two MSS. read *נות*: and the Greek in the
Complutensian polyglot, as Bochart observes,

has *ποιμνίσαν*, not *ποιμνίσαν*.

7. The coast] *ó*. Ar. Syr. read *חבל הים* the
sea-coast.

Thereupon] *ó*. MS. A. has *עלין* *im' autē*.

—shall they feed] *נש* *sheep* may be under-
stood from the foregoing verse. But see
c. iii. 13.

This happened in the time of the Maccabees,
says Cappellus. See Macc. v. 21, 22.

8. —Moab—Ammon] See on Amos i. 13.
ii. 1, 3.

—magnified *themselves*] Boasted, spoken
proudly. See Ezek. xxxv. 13. *ó*. Arab. read
גבלי *my border*: which answers to the preceding
clause. The Samaritan *Jod* and *Mem* bear some
resemblance.

9. A deserted place] The root *משק* probably
signifies *reliquit*. See Cast. lex.

—the thorn] The paliurus of the ancients, or
the Christ's thorn. See Celsius.

—my nation] Fourteen MSS. and one edi-
tion read *גוי*.

- 10 This *shall happen* unto them for their pride,
Because they have reproached, and have magnified *themselves*
Against the people of Jehovah God of hosts.
- 11 Jehovah will be terrible against them:
For he will § famish all the Gods of the earth; § Hebr. *make lean.*
And all the islands of the nations
Shall bow themselves unto him, every one from his place.
- 12 YE also, O * Ethiopians, * Hebr. *Chusites.*
Shall yourselves be slain by the sword.
- 13 AND he will stretch out his hand against the north,
And will destroy Assyria;
And will make Nineveh † a desolation, *even* a dry place as † Hebr. *for a desolation.*
the desert.
- 14 And flocks shall lie down in the midst of her;
Yea, all the beasts of the earth.
Both the pelican and the porcupine shall lodge in the carved
lintels thereof.

A cry

10. —magnified *themselves*] Many MSS. and seven editions read ויגדילן, as v. 8.

11. —famish] See Deut. xxxii. 38. The sacrifices to them will be withdrawn, and they will, as it were, perish with leanness. Spencer p. 47.

—islands] “By the earth the Jews understood the great continent of all Asia and Africa, to which they had access by land: and by the isles of the sea they understood the places to which they sailed by sea, particularly all Europe.” Sir I. Newton on Daniel: p. 276.

The prophet foretels the gradual fall of idolatry; and its deep and, at length, deadly wound by the spreading of the gospel.

12. —Ethiopians] See on Amos ix. 7. Nebuchadnezzar subdued them. See Jer. xlvi. 2, 9. Ezek. xxx. 4, 10.

—yourselves] Here we have הֵמָּה for אֲתֶם, if the reading be genuine. Houbigant thinks that we should read תֵּהֵן *shall be*. One MS. omits the word with the versions and Chald.

13. —north] The Assyrians; so called because they used to invade Palestine through Syria from the north. For the same reason the Babylonians are spoken of as a northern enemy. Jer. i. 14. xlvi. 6, 10, 20, 24. Ez. xxvi. 7.

—a dry place] Notwithstanding her many waters, Nahum i. 12, her situation shall become dry; the artificial channels being obstructed, and the waters of the river returning to their course. See Nah. ii. 8.

14. —beasts] On חִיתָּו, with the paragogic *vau* in the poetical form, see Præl. Hebr. iii. 34.

—of the earth] ó. Ar. read אֶרֶץ. “אֶרֶץ אֲגִרִי.” Secker. Houbigant reads כָּל גִּי חִיתָּו: All kinds of beasts. It is to be observed that ó. Ar. V. Syr. read וְכָל. So that we may divide thus:

“And flocks shall lie down in the midst of her, and all beasts.

“The — and the pelican and the porcupine &c.”

Thus for גִּי we may read דִּיקָה the vulture: Isai. xxxiv. 15: or some such word.

—pelican] From קִמָּה *vomere*, quoniam conchas jam absorptas *revomit*, postquam calore ventris apertæ sint; ut ex iis esculenta legat. Boch. P. ii. l. ii. c. xxiv. p. 294. Perhaps, because it casts up fish or water from its membranaceous bag. These birds fed in the Tigris, and made their nests in the deserted ruins of the city.

—porcupine] From קִפָּר *præcidere*, sc. morfu. See Boch. p. i. l. iii. c. xxxvi, Or rather from

A cry shall resound in the window: the raven *shall be* in the porch:

For he hath laid bare her cedar *work*.

15 This is the rejoicing city, that sat in security;
That said in her heart, I *am*, and *there is* none besides me.

* Hebr. *for a*
desolation.

How is she become * a desolation, a place for beasts to couch in!

Every one that passeth by her will hiss, *and* will move his hand.

C. III.

1 Woe to her that is rebellious and polluted, to the oppressing city!

2 She hath not obeyed the voice;
She hath not received instruction:

In Jehovah she hath not trusted;
To her God she hath not drawn near.

3 Her princes in the midst of her *are* roaring lions:
Her judges *are* evening wolves:

† Hebr. *men of*
treacheries.

They wait not until the morning.

4 Her prophets *are* light, *they are* † treacherous men:

Her priests have polluted the sanctuary, they have violated the law.

5 But Jehovah is just in the midst of her:

He

קפף Syr. *horruit*. Animal solivagum et φιλίημον. Boch.

—the raven] ערב is the reading of ó. Ar. Houbigant.

—her cedar *work*] This reference to the former elegance of the city is finely introduced: and in the next verse the grand and affecting description of her desolate state is beautifully

contrasted by her late festivity and pride.

15. —rejoicing] Κρείσσων Νινυ εὐφρανέσης was a proverb.

That said—] This line, and the two preceding words, occur Isai. xlvii. 8.

See, Isai. xxxiv. 11—17, a like topic of a great city laid waste, pursued in a train of images full of sublimity and terror.

C. III.

1. —rebellious] I read מורה, the participle Benoni from מרה to rebel, and in Hiphil to provoke: whence V. has *provocatrix*. The prophet here addresses Jerusalem. I consider this chapter as an elegant part of prophetic poetry.

3. —roaring lions] As devouring lions, who roar in the act of seizing their prey.

—evening wolves] So Virgil of the wolf:

“Nec gregibus nocturnus obambulat.”

Georg. iii. 538.

—wait not] ידמן from דם to wait seems the true reading. It is proposed by Houbigant; and is agreeable to the renderings of Ar. Syr. to expect, to remain; and of Chald. to prolong. Like wild beasts, they shun the light.

He doeth not iniquity :

‡ Every morning he bringeth his righteousness
To light, he faileth not.

Yet the || wicked knoweth not shame.

6 I have cut off nations ; their towers are destroyed :

I have laid waste their streets, so that none passeth through ;

Their cities are § thrown down, so that there is no man, so § Hebr. *hunted*.
that there is none inhabitant.

7 Then I said, Surely thou wilt fear me, thou wilt receive
instruction :

That her habitation might not be cut off,

After all the punishment with which I had * visited her.

Nevertheless they † diligently corrupted all their doings.

8 YET WAIT for me, faith Jehovah,

Until the day when I rise up to the prey.

For my decree is to gather the nations, to assemble the
kingdoms ;

To pour upon them mine indignation,

Even all the heat of mine anger :

For with the fire of my jealousy

Shall all the earth be devoured.

9 SURELY I will then pour out upon the ‡ people a pure ‡ Hebr. *peoples*.
|| language, || Hebr. *lip*.

That

5. Every morning] The metrical division of
the Hebrew is :

Every morning his righteousness

He bringeth to light, he faileth not.

The sense is : Not a day passes but we see in-
stances of his goodness to righteous men, and of
his vengeance on the wicked.

6. —nations] Syria, Israel, [see יְהוּדָה Isai. i. 4.]
those referred to Isai. xxxvi. 18, 19, 20.

—are thrown down] In Syr. and Chald. the
original word signifies *to be laid waste*. One MS.
has נִתְּצָן, an usual word.

8. Yet wait for me—] It is implied, in the
foregoing verse, that the consequence of univer-
sal corruption among the Jews was their fall.
Here they are taught to expect mercies from

God after he has taken vengeance upon them.

—to the prey] 6. Syr. Aq. Symm. Theod. &c.
render, *for a testimony*. The Hebrew may be
rendered, *for a witness, in testem*. See Mal. iii. 5.

—the nations—the kingdoms] Those which
were to be conquered by Nebuchadnezzar.

9. —then] Used largely, for *afterwards* : un-
less we confine the passage to the Jews on their
return from Babylon.

—will then pour out] I read מְשַׁכֵּן with
Houbigant. But thirteen MSS. and three editi-
ons read מְשַׁכֵּן in Hiphil.

—upon the people] Or, peoples. The Gen-
tiles, who shall be converted to Christianity.
The words *all of them* cannot refer to such pro-
felytes as the Jews made before the coming of
Christ.

§ Hebr. *shoulder*.* Hebr. *Cush*. 10† Hebr. *offering of flour*. 11‡ Or, *greatness*.|| Hebr. *thou shalt not add to exalt thyself*. 12§ Hebr. *a tongue of deceit*.

12

13

14

That they shall all of them call on the name of Jehovah,
That they shall serve him with one § consent.

From beyond the rivers of * Ethiopia

My suppliant among my dispersed shall bring mine † offering.

In that day thou shalt not be ashamed

For all thy doings, wherein thou hast transgressed against me :
For I will take away from the midst of thee them that rejoice
in thy ‡ pride ;

And thou shalt no longer || exalt thyself in mine holy
mountain.

And I will leave in the midst of thee an humble and lowly
people ;

And they shall trust in the name of Jehovah.

The residue of Israel shall not commit wickedness,

Nor shall they speak falsehood,

Neither shall a § deceitful tongue be found in their mouth.

And they shall feed and lie down, and none shall make them
afraid.

SING, O daughter of Sion ; shout ye, O Israel ;
Be glad and rejoice with all *thine* heart, O daughter of
Jerusalem :

15 Jehovah

Christ. But if *peoples* can be applied to the Jews, as 1 Kings xxii. 28, Joel ii. 6, we may understand v. 9, 10, of that freedom from idolatry for which the Jews were remarkable after the captivity : and the rest of the chapter may refer to the blessings which were then bestowed on them.

—consent] Hebr. *shoulder* : a metaphor from the joint efforts of yoked beasts. See the same phrase in the Chaldee paraphrase, Zech. xiv. 9. *Servient coram Domino humero uno*.

10. —of Ethiopia] Bochart is positive that Arabia Chusæa is meant, and says that the rivers are *Besor*, which flows into the Mediterranean ; *Rhinocorura*, which flows into the lake Sirbonis ; *Trajanus amnis*, which flows into the Red Sea ; and the *Corys*. Geogr. p. 212. See a parallel place Isai. xviii. 1 : where Bishop Lowth mentions the eastern branches of the Nile, the boun-

dary of Arabia towards Egypt : but doubts whether the parts of the upper Nile towards Ethiopia may not be meant. That Arabia was a distant country, in the estimation of the Jews, see Joel iii. 8. And *beyond the rivers of Ethiopia* may denote both Africa and the southern Arabia.

—among my dispersed] I read with *בְּנִפְצֵי*, *בְּנִפְצֵי*, *בְּנִפְצֵי*, and suppose that in this v. either the conversion of the Jews is meant, or their freedom from idolatry.

11. —thou shalt not be ashamed] Thy guilt and thy punishment shall cease.

—in thy pride] Thy idolatrous exalting of thyself against me. See Isai. xiii. 3.

13. —and none shall make them afraid] These words occur Mic. iv. 4.

14. Sing—] *וְשִׁיר*. MS. Pachom. ed. Ald. and Arab. add *שִׁיר* ; and read *שִׁיר*.

- 15 Jehovah hath taken away thy judgements, he hath turned
aside thine enemies.
Jehovah, the King of Israel, *is* in the midst of thee;
Thou shalt no longer see evil.
- 16 In that day it shall be said to Jerusalem, Fear not;
And to Sion, Let not thine hands be slack.
- 17 Jehovah thy God *will be* in the midst of thee; the Mighty One
will save thee:
He will rejoice over thee with gladness, he will * renew his * Hebr. *be re-*
love: *newed in.*
He will exult over thee with singing.
- 18 I have taken away the afflicted among thee from the solemn
assembly:
They are *taken away* from thee, *even* from causing a reproach
against thee.
- 19 Behold I will work with thee for thy sake at that time:
And I will save her that † halteth, and her that is driven out † Or, *is disabled.*
will I assemble; † Hebr. *set them*
And I will make them a ‡ praise, and a || name, || *for a praise.*
In every land § where they have been put to confusion. § Hebr. *of their*
20 At that time I will bring you *again*: § *shame.*

And,

15. —thine enemies] The versions, Chald. the Babylonish Talmud, and eighteen MSS. read אֲוִיֶּךָ. V. renders פֶּנֶה avertit. It is equivalent to הִסִּיר.

—in the midst of thee] Displays his interposition in thy deliverance: or, in thy prosperity; if the passage has a reference to the future restoration of the Jews. This verse is otherwise divided by Syr. Chald. and with much elegance:

Jehovah hath taken away thy judgements:

The King of Israel hath turned aside thine enemies:

Jehovah *is* in the midst of thee: thou shalt no longer see evil.

16. —be slack] In rebuilding the city and temple: or, figuratively, in serving thy God.

17. —renew] *ó*. Syr. point out the reading

of יִחְדָּשׁ *renovabitur*. So Houbigant; and Bishop Lowth on Isai. xli. 1. For the punctuation of the verse see *ó*.

18. I have taken away] The word *saying* is to be understood before this *v*.

—the afflicted among thee] I read נִגְיָךְ with *ó*. and Houbigant; and suppose that the prophet means such as deplored their captivity, and prayed for a restoration, in the solemn assemblies of the Jews at Babylon. Zech. vii. 5. The rest of the verse I translate as Houbigant, who reads עֲלֶיךָ with Syr. The humiliation and affliction of the Jews furnished matter of reproach to their enemies. Or read כְּמִוְעָךְ, and transpose it, with *ó*. Ar. Syr. —with singing, as *in* the solemn assembly. See Houbigant.

19. —with thee for thy sake] I read with *ó*. and Cappellus אֶחָד לְעֵינֶיךָ. See Ezek. xx. 44.

—halteth] See on Micah iv. 6: where we have a parallel place.

* Hebr. *for a*
name.

And, at the time when I assemble you,
Surely I will appoint you a § name and a praise
Among all the people of the earth :
When I turn back your captivity before your eyes, faith
Jehovah.

20. —before your eyes] This may be understood as an intimation that some of the Jews, who were led captives to Babylon, should survive the period of the captivity, and return to their own country. Syr. and Houbigant read לעיניהם *before their eyes* : sc. of the nations.

THE BOOK OF HABAKKUK.

C. I.

- THE PROPHECY** which Habakkuk the prophet saw.
- How LONG, O Jehovah, have I cried, and thou hast not hearkened!
- How long* do I * cry out unto thee, *There is violence*; and * Or, *exclaim*, thou hast not saved!
- Why dost thou shew me iniquity, and cause *me* to behold wickedness?
- And *why are* spoiling and violence before me;
And *why is there* contention, and *why* do men raise strife?
- Therefore the law faileth,

And

1. Habakkuk] It seems probable that Habakkuk lived after the taking of Nineveh; as he prophesies of the Chaldeans, and is silent on the subject of the Assyrians. We have also reason to conclude that he prophesied not long before the Jewish captivity. See c. i. 5. ii. 3. iii. 2, 16—19. He may therefore be placed in the reign of Jehoiakim, between the years 606 and 598 before Christ.

The prophet Habakkuk stands high in the class of the Hebrew poets. The beautiful connection between the parts of this prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired. See Bishop Lowth's Hebrew prelections, xxi. xxviii: and the learned Mr. Green on c. iii. 3—10.

2. How long—] In the opening of this prophecy there is an indignant spirit against vice, like that so much admired in Juvenal.

—*There is violence*] Or, because of violence: Syr. and Chald. supply על.

3. —cause *me* to behold] Syr. reads אֲבִיט. “And *why* do I behold” &c.

—wickedness] Labour, sorrow, distress, caused by wickedness.

—raise] Hebr. excitat *quis*. See on Jonah iii. 7. See נָשָׂא Ex. xxiii. 1. Pf. xv. 3. But ḡ. Ar. Syr. and at first one MS. read וְיִמְדִּין “And *why* doth the judge receive a reward?” MS. Copt. adds “וְיִשָּׂא פָּנָיו” faciem after יִשָּׂא. Mr. Woide. “And the judge accepteth persons.”

U

And judgement never goeth forth:
For the wicked compasseth about the righteous:
Therefore perverted judgement goeth forth.

5 SEE, ye transgressors, and behold, and wonder, and perish:
For I work a work in your days,
Which ye will not believe though it be told *you*.

† Hebr. *which*
goeth.
‡ Hebr. *breadths*.
|| Hebr. *to it*:
and onwards in
the singular
number, to the
end of v. 11,
except *their*
faces.

6 For behold, I *will* raise up the Chaldeans,
That bitter and swift nation;
Who † go over the ‡ breadth of the earth
To possess dwelling places *which belong* || not unto them.
7 They *are* terrible and dreadful:
Their judgement and their excellency proceed from themselves.
8 Their horses also are swifter than leopards:

And

4. —never goeth forth] Or, goeth not forth
unto victory, or purity, or truth, or perfection.
See Isai. xlii. 3.

“And judgement proceedeth not to
victory.” Dr. Wheeler.

—compasseth about] So *circumvenire* is to op-
press, to deceive. Multitudine superat. Arab.
Cast. lex.

“Because the wicked circumventeth the
righteous.” Dr. Wheeler.

5. —Ye transgressors] For בְּגוֹיִם *among the*
nations, read, as Cappellus and Houbigant have
suggested, בְּגָרִים: which, as Houbigant ob-
serves, *ó*. elsewhere also translate καταφρονται.
See Prov. xiii. 15. Hof. vi. 7. Zeph. iii. 4.
v. 13 of this c. and c. ii. 5. Ar. and Syr. agree
with *ó*. See also Acts xiii. 41.

—and behold] In Acts xiii. 41, nine MSS. and
three editions have και επιβλέψατε after καταφρονται,
agreeably to the Hebrew.

—and perish] One MS. reads וְתִמְהוּ: with
V. Syr. But the reading of *ó*. and of Acts
xiii. 41, και ἀφανίσθητε, supposes וְתִמְהוּ, or וְתָמוּ,
in the text. See Cappellus. There is a double
rendering in *ó*. The former is, και θαυμάσατε θαυμάσια,
according to which the reading may have been
תִּמְהוּ, that is, תִּמְהוּן, *cum admiratione*.

—in your days] Hence it follows that the
Chaldeans invaded Judea while those were

living whom the prophet addressed.

Which ye will not believe] In Acts xiii. 41,
the common editions have ἔργον, “a work which
ye will not believe.” But there is very good au-
thority for omitting this word. St. Paul plainly
accommodates this passage to his own purpose.

6. —the Chaldeans] See Gen. xi. 28, 31.
xv. 7. Job i. 17. Isai. xxiii. 13, and Bishop
Lowth's note. They are supposed to have been
so called from Chesed the son of Nahor. Gen.
xxii. 22. Eustathius, in his notes on Dionysius's
περίήγησις, says that they derived their name from
Chaldeus, the fourteenth king after Ninus, and
the founder of Babylon: l. 765, p. 101. ed.
H. Steph. Xenophon mentions the Chaldeans as
a warlike nation of Armenia. Cyropæd. l. iii.
p. 148. 8vo. ed. Hutchinson. These were an-
ciently called Chalybes. See Hutchinson's note.

—bitter] Arabice radix מֶרַר ad robur et vir-
tutem usitatissime transfertur. Schultens, anim.
phil. p. 517.

7. Their judgement—] Their authority to
execute judgement, and their dignity and ele-
vation among the kingdoms of the earth, arise
from their own valour in revolting from the As-
syrians.

8. —swifter than leopards] “Leopards tamed,
and taught to hunt, are, it is said, made use of
[in Palestine] for hunting; and seize the prey
with

- And they are § fiercer than evening wolves. § Hebr. *sharper*.
 And their horsemen shall spread themselves; they shall come
 from far;
 They shall fly, as an eagle hastening to devour.
 9 All of them shall come for violence:
 The supping up of their faces *shall be as* an east wind:
 And they shall gather * captives as the sand. * Hebr. *capti-*
 10 They shall also scoff at kings, *vity*.
 And princes *shall be* a laughing-stock unto them.
 They shall laugh at every stronghold:
 And they shall heap † earth and take it. † Or, *dust*.

II THEN

with surprising agility. When he leaps, he throws himself seventeen or eighteen feet at a time." Harmer ii. 438.

Non fegnior extulit illum
 Saltus, et in medias jecit super arma ca-
 tervas,

Quam per summa rapit celerem venabula
 pardum. Lucan l. vi.

Ἐκύταλον θείει, καὶ τ' ἀλκιμον ἰθὺς ὀρέει.
 Φαίης, ἑππὶ ἴδοιο, διηγήην φορέεσθαι.

Opp. Cyn. l. iii.

—fiercer] Bochart refers the word to the *spirit*
 of horses and wolves.

Genus *acre* luporum. Virg.

Ascanius mediis in vallibus *acri*

Gaudet equo. Virg.

See Hieroz. iii. x. 826.

—[shall spread themselves] See Chald. and
 Syr. on the word, Nahum iii. 18: where they
 explain it by *בדר* *disperfit*. Here Chald. has
ירבון *multiplicabuntur*, and V. *diffundentur*.

—they shall come from far] The word
וּפְרָשִׁין, which stands before this clause in the
 Hebrew, is omitted by ὁ. Ar. Syr. and by
 three MSS.

Mr. Green's note on this passage is, "The
 " Hebrew word rendered by our translators,
 " *and they shall spread themselves*, is a faulty
 " writing of the word foregoing, which the
 " transcriber would not put out for fear of blot-
 " ting his copy. The Syr. has it not, and the
 " lxx knew not what to make of it." His tran-

slation is:

And their horsemen sharper than evening
 wolves.

Their horsemen shall come from afar, &c.

Poetical Parts of the O. T. p. 23.

—from far] So 2 Kings xx. 14. Jer. v. 15.

See on Joel iii. 8.

—to devour] Thirty MSS. and three ed. read
לֶאֱכֹל: which may be rendered *ad cibum*, to the
 prey. See Syr. Chald.

"They shall fly, as an eagle hasteth to the
 prey." Dr. Wheeler.

9. All of them] Two MSS. read *כלו*, and
 three read so originally. This is regular, and
 agrees with *גַּי* v. 6. Houbigant reads *כלם*
יבאו, as Syr. Vulg. Chald.

The supping up—] This is our marginal ren-
 dering, and that of Peters on Job, 8vo. 2d. ed.
 p. 137. Their enemies shall be absorbed, or
 rapidly destroyed, by them; as the blasting pes-
 tilential east wind spreads destruction. See on
 Jonah iv. 8. Symmachus renders *ἡ πρόσφυς τῷ*
προσώπῳ, which agrees with Syr. as if the reading
 had been *מִנֶּגֶד*. "Before their faces &c."
 Houbigant reads *מִקֵּדָם* *Before*.

10. —earth] See Gen. xxvi. 15. Isai. ii.
 10, 19. V. ὁ. Chald. understand the word of
 mounds heaped up, according to the usual way
 of taking fortresses. Others render the word *dust*,
 and think the meaning to be, They shall take
 every strong hold with ease, and as it were in
 sport.

† Or, afterwards. 11

‖ Or, shall be punished.

§ Or, mine holy God.

Hebr. the God of mine holiness.

12

13

14

* Hebr. thing which hath no ruler over it.

15

16

‡ THEN shall *their* spirit be changed, and they shall pass away, and shall be ‖ treated as guilty.

This is their strength with their god.

ART thou not from everlasting?

O Jehovah, § my God, mine Holy One, we shall not die.

O Jehovah, thou hast appointed them for judgement;

And thou hast founded them as a rock, to chasten us.

Thou that art of purer eyes than to behold evil,

And canst not look on wickedness;

Why dost thou look on transgressors,

And art silent when the wicked swalloweth up *the man that is* more righteous than he?

And *why* maketh thou men as the fishes of the sea,

As the moving * things *which have* no ruler over them?

They take up all of them with the hook;

They collect them in their net, and gather them together in their drag:

Therefore they rejoice and exult:

Therefore they sacrifice to their net, and burn incense to their drag:

Because by them their portion is fat, and their food plenteous.

17 Shall

11. —be changed] Præterit. This may be spoken of the Chaldee nation at large; whose disposition should degenerate, and who were to be punished by Cyrus. An ironical epiphonema follows: Such is their boasted strength derived from their idols. לֵאלֹהֵי. Two MSS. originally. See v. 7—10. 15—17.

12. Art thou not—] There is great beauty in this sudden address to Jehovah, as opposed to the false god of the Chaldeans.

“O God of mine holiness. Sic videtur legendum.” Secker.

—we shall not die] We shall not utterly perish by the Chaldeans: though we shall suffer severely from them. But this seems a cold sense, and unworthy of so animated a poem. Houbigant conjectures אֱלֹהֵי אֱמֶת, O God of truth: which is interwoven in the Chaldee paraphrase: and, I think, ought to be admitted into the text.

“Art not thou from everlasting, O Jehovah,

my God, mine Holy One?

“O Jehovah, God of truth, thou hast appointed them for judgement.”

Another conjectural reading is, לֵאמֹנֶת, “for faithfulness, or, truth, in thy denunciations of punishment.”

“For faithfulness, O Jehovah, for judgement *thou hast* appointed them.”

—as a rock] Houbigant renders, In hostem validum fecisti, ut eum coargueres.

13. —more righteous] The just or good man mentioned c. ii. 4.

15. They take up—] Hebr. One taketh up: one collecteth them. The Chaldeans are meant.

—all of them] Houbigant prefers כֻּלָּם: and this is the reading of three MSS. and of a fourth in the margin.

16. —sacrifice] They boast themselves in their strength: and deify themselves for their valour.

- 17 Shall they therefore empty their net;
And continually spare not to slay the nations?
- C. II. 1 I stood on my watchtower,
And set myself on the bulwark:
And I † looked to see what he would speak by me; † Or, *watched*.
And what I should reply to my arguing *with him*.
- 2 AND Jehovah answered me, and said:
Write the vision, and make it plain upon the tablets;
That he may run that readeth it.
- 3 For the vision *is* yet for an appointed time;
But at the end it shall speak clearly, and shall not ‡ lie. ‡ Or, *deceive*.
If it delay, wait for it:

For

17. Shall they therefore] V. 6. Ar. Syr. read *ועל כן*, *therefore*: Houbigant conjectures *ועל כן*, *and therefore*. All omit the interrogation.

The meaning of the verse, if read interrogatively, is,

"Shall the wicked therefore be never stopped in their career?"

which is agreeable to the expostulations v. 13, 14. Without the interrogation, the sense

may be: Therefore, sc. because their portion is thus made fat, they are intent on filling and emptying their net.

And continually] This line explains the allegory. Syr. Ch. and Houbigant read *תמיד* *continually* without the *vau*, and join the word to the former clause. Observe that *vau* precedes.

—empty their net continually:

And spare not.—

C. II.

1. I stood—] Stabam. Houbigant:

—on my watchtower] I was earnestly looking for God's word: as a watchman intent on his office. Prophets are compared to watchmen: Ezek. iii. 17.

—I should reply] To my own satisfaction, and that of others, as to the difficulties raised c. i. 13—17, why the idolatrous and wicked Chaldeans, and their king, are to be prosperous and triumphant.

Syr. and Houbigant read *ישׁיב*, *he would reply*: and Chald. has *respondebor*, *I should be answered*.

"And will look attentively to see what he will say to me,

"And what he will answer for my conviction." Dr. Wheeler.

2. —the tablets] 6. here, and Vulg. 6. Isai. xxx. 8, render *tablets of box*: which were firm and durable.

—may run] Let the characters be so legible

that one who hastily passes on may read them, which may have been a proverbial manner of expression. Houbigant renders, "ut, qui leget, expedite legat:" and several others understand the word *run* figuratively, of rapid reading.

—that readeth it] Two MSS. read *כל קורא* *every one that readeth*.

3. —an appointed time] The destruction of the Chaldeans by Cyrus is at a somewhat distant period of years, determined in my counsels.

—speak clearly] The word is used in Hiphil, with a case after it, for *uttering*. Prov. vi. 19. xiv. 5. And it is used in Kal. for *aspire*: Cantic. ii. 17: iv. 6: until the day *break*; or *breath*, as it is rendered in the margin.

—and shall not lie] Thirteen MSS. read *לא ילג* for *לא ילג*; as if the true reading were *לא ילג*.

"But at the end thereof it shall speak clearly, it shall not lie."

"It shall not be later than its season."

Dr. Wheeler.

|| Hebr. *coming*
it shall come.
 § Hebr. *it is* 4
lifted up, his soul
is not, &c. 5
 * Hebr. *at home.*
 † Hebr. *Who.*

For it shall || surely come, it shall not tarry long.

BEHOLD § his soul is lifted up, it is not upright in him:
 But the just shall live by his faith.

Moreover, as a mighty man transgresseth through wine,
 He is proud, and remaineth not at * rest:

† He enlargeth his desire, as the grave;

And

—it shall not tarry long] So Houbigant. All the versions, Chald. twenty-two MSS. and six editions read, "And it shall not" &c. וְלֹא. See also Hebrews x. 37: where the sacred writer follows, though not exactly, the mistaken Greek translation of this hemistich: for בִּנְיָ is the infinitive used gerundively, not the participle; and is written בִּנְיָ in six MSS. The clause therefore is an apt accommodation, taken from a version in frequent use among the Hellenistic Jews: a remark which I extend to the former clause of v. 4.

4. Behold] Two MSS. read וְהִנֵּה. And Arab. has Et si: and Hebr. x. 38 we read καὶ ἴδω. ὁ. have ἴδω. Thus the Greek translator may have read וְהִנֵּה, or וְהִנֵּה.

—lifted up] This rendering furnishes a good sense, if we understand the passage of the Chaldeans: who, as appears from c. i. 7, 12, 15—17, may be addressed in the singular number throughout this chapter: though I allow that Nebuchadnezzar, and Belshazzar, Dan. v. may be alluded to at the same time. But the idea of elation of mind does not occur in the ancient versions or paraphrase. On the contrary, ὁ. have ἐν ὑποστάσει, and Ar. *Si tædio afficiatur*; which suggests the reading of עַל לִפְּה: *his mind is cast down, or fainteth*: and one MS. reads thus; and another had עַל לִפְּה originally, which may possibly be rendered, *there is dejection*; but not *defectio*, in the sense of falling off from the faith.

—his soul] ὁ. Ar. Hebr. x. 38, and at first MS. 17, read נַפְשִׁי *my soul*.

—is not upright in him] Cappellus supposes that ὁ. translate from the Arabic sense of *ישׁר*; the word in the Arabic version being from *שרר* *latus, hilaris, fuit*. They may have read *רוּצָה*

or *רוּצָה* the participle, or *רוּצָה*, or *רוּצָה*.

But the just] ὁ. MS. A. and ed. Ald. and the Arabic version, represent the reading of צַדִּיקִי *my just one*. And one MS. originally, and some versions, and Fathers, read so Hebr. x. 38. Rom. i. 17. See Wettstein.

—by his faith] So Vulg. Aq. Symm. Theod. and ed. v. vi. vii. in Montfaucon. But ὁ. MS. V. and, Hebr. x. 38, one MS. Vulg. and some Fathers, represent בְּאֵמֶנִתִּי, *by faith in me*, as MS. 320 seems to read: and this reading Mill approves of. Proleg. §. 932. One Hebrew MS. reads בְּאֵמֶנִתִּי.

There is an ambiguity in the Hebrew; as well as Rom. i. 17. Gal. iii. 11. Hebr. x. 38.

But the just shall live by his faith.

by faith.

by faith in me.

Or, But the just by his faith, shall live.

by faith.

by faith in me.

I prefer the former sense. The meaning of the prophet is; The good, or righteous, man, who believes in my prophets, and obeys their directions, shall live at the time of the Babylonish invasion. See Jer. xxi. 9. xxxviii. 2, 17, 18. xlii. 7 &c. In the New Testament the words are accommodated.

5. —a mighty man] I read גִּבּוֹר with Houbigant and Green. See Pf. lxxviii. 65. The *vau* may have been supplied by a point.

—through wine] I read כְּבִיין with Chald. See כְּ thus compounded, 1 Sam. xiv. 14. Gen. xxxviii. 24.

—remaineth not at rest] Perhaps the true reading is יָנוּחַ. "Unseemly." Dr. Wheeler. From נָח in Niphal.

- And he *is* as death, and cannot be satisfied;
 And gathereth to himself all the nations,
 And assembl^{eth} to himself all the † people.
 6 Shall not || all these
 Take up a parable against him,
 And a taunt *and* proverbs concerning him?
 And they shall say:
 Woe unto him who multiplieth *that which* belongeth not
 unto him!
 How long will he lade himself with many pledges!
 7 Shall not they suddenly rise up, that will bite thee:
 And *shall not they* awake, that *will* harass thee?
 And shalt thou *not* become § a booty unto them?
 8 Because thou thyself hast spoiled many nations,
 All the residue of the * people shall spoil thee:
 For the † blood of men, and violence *done* to the land,
 To the city and to all the inhabitants thereof.
 9 Woe unto him who † coveteth an evil covetousness for † Or, gaineth an
 his || house; evil gain.
 That he may set his nest on high; || Or, family.
 That he may be delivered from the § power of evil! § Hebr. hand.

10 Thou

—and cannot be satisfied] This is the reading of Vulg. and Chald. But *ó*. Ar. Syr. one MS. and Green, Poetical parts &c. pref. p. xi. read לל for לל.

“He enlargeth his desire, as the grave;

“And, as death, he cannot be satisfied.”

Mr. Wintle also observed this reading in MS. 154; and approves of it.

This verse describes the Chaldeans, and their ambitious king.

6. —a taunt *and* proverbs] Syr. reads ודירות *and proverbs*. Perhaps the true reading is, ודירות, *et irrisioem proverbiorum*, or, as Vulg. *et loquelam ænigmatum*. “A sentence of derision.” Dr. Wheeler. “Omittunt *vau*, Syr. Ch. Recte, ut videtur.” Secker.

And they shall say] Literally, And *one* shall say: that is, And it shall be said.

—will he lade himself] Syr. Chald. and one MS. read מכביר without the *vau*.

—many pledges] Kimchi derives the original

word from עבט *to pledge*; as סגור, *a heavy rain*, from סגר: and thinks that the repetition of the third radical *intends* the signification. There may be a reference to the frequent rapines of the Chaldeans; and to the pledges and hostages taken by them for the payment of stipulated sums. See Fuller Misc. sacr. l. v. c. 8.

7. —bite thee] A metaphor taken from the hunting of wild beasts.

—unto them] The Medes and Persians.

8. —residue] All that remain from thy devastations. Syr. omits כל.

—the blood of men] Shed by thee.

—land—city] Land of Judea; city of Jerusalem.

9. —for his house] Which Nebuchadnezzar strove to aggrandize; and which Cyrus cut off. See Dan. v. 2, 30.

“Woe unto him that procureth wicked gain for his family.” Dr. Wheeler.

- * Or, *devised*. 10 Thou hast * consulted shame to thine † house
 † Or, *family*. By cutting off many ‡ people; and thy || soul hath sinned.
 ‡ Hebr. *peoples*. 11 Surely the stone from the wall crieth out;
 || Or, *thou hast sinned*. And the § beam from the timber answereth it:
 § Or, *fastning*. *Saying*:
 * Hebr. *bloods*. 12 “Woe unto him who buildeth a town by * blood,
 “And establisheth a city by iniquity!”
 13 Are not these things from Jehovah God of hosts,
 † Hebr. *peoples*. That † people should labour for the fire,
 And nations should weary themselves for a vain thing?
 14 Surely the earth shall be filled
 With the knowledge of the glory of Jehovah,
 As the waters cover the sea.

15 Woe

10. —hath sinned] Perhaps חִטְאָה.

11. —the beam] From the Syr. כַּפֶּס connexuit. σύνδεσμος, Symm. Theod. lignum. V. Bochart has a dissertation on this word: Hieroz. p. ii. L. iv. c. xxvi: and says that the Talmudists use it for a brick of certain dimensions: a sense which he prefers. He quotes,

Jumenta loquentur,

Et canis, et postes, et marmora. Juv.

The passage is very poetical; and may refer to the great buildings erected by Nebuchadnezzar in Babylon. The stones and wood, which were to be overturned, should proclaim the woe that follows. Mr. Wintle refers to Luke xix. 40.

13. —these things] For הֵנָּה behold V. ὁ. Ar. read אֵלֶּה *these things*. Syr. has כָּל אֵלֶּה *all these things*. But Chald. has הֵנָּה *behold*.

—for the fire] By which great part of Babylon will be consumed. See בָּרִי for Nahum ii. 12.

And nations] Nebuchadnezzar employed great multitudes in erecting his works.

The original here is:

וַיִּגְעוּ עַמִּים בְּרִי אֵשׁ

וְלֵאמֹר בְּרִי רֵיק יַעֲפֹ

And Jer. li. 58 we read:

וַיִּגְעוּ עַמִּים בְּרִי רֵיק

וְלֵאמֹר בְּרִי אֵשׁ וַיַּעֲפֹ

And *the* people shall labour for a vain thing;

And nations for the fire, and shall be weary.

But Syr. omits the ן in וַיַּעֲפֹ: and so do ὁ. Ar.

though they translate widely. The reading also of one MS. is יַעֲפֹ. That the true reading is יַעֲפֹ

“And the nations shall weary themselves for the fire,”

appears from the turn of the sentence in Jeremiah, and the juxtaposition of the places. It is very observable that in Jeremiah six MSS. make the two passages exactly parallel; by inserting אֵשׁ in the former hemistich, and רֵיק in the latter.

—for a vain thing] For what God shall bring to nought.

14. —the earth shall be filled—] God's power and providence shall be widely displayed in the destruction of Babylon; in the humiliation of Nebuchadnezzar, Dan. iv. 37; and in the captivity and restoration of his people. See also Dan. ii. 47. iii. 29. vi. 26. There is a parallel place Isai. xi. 9.

With the knowledge] See מֵלֵךְ used with ל, Dan. ix. 2.

—cover the sea] The verb כָּסָה is used with עַל in many places: Deut. xiii. 8. Neh. iv. 5. Job xxi. 26. Ps. xlv. 19. cvi. 17. Prov. x. 12. Ezek. xxiv. 7. xxxi. 15. and perhaps Mal. ii. 16.

The curious reader will observe the Masoretic point at הָאָרֶץ; introduced, as it should seem, merely to shew the proper pause in the measure. See Bishop Lowth's *Isaiah*: preliminary dissertation: p. xxv.

- 15 Woe unto him who maketh his neighbour drink,
Who putteth his flagon unto him, and also maketh him
drunken;
That he may look on their nakedness!
- 16 Thou art filled with shame instead of glory:
Drink thou also and uncover thy foreskin:
Unto thee shall be turned the cup from the right hand of
Jehovah;
And foul shame *shall be* on thy glory.
- 17 Surely the violence *done* to Lebanon shall cover thee,
And the destruction of * beasts shall make thee afraid:
For the † blood of men, and violence *done* to the land,
To the city and all the inhabitants thereof.
- 18 WHAT profiteth the graven image,
That the ‡ maker thereof hath graven it?
And the molten image, and the teacher of lies:
That the || maker of his work trusteth therein,
To make *him* dumb idols?
- * Hebr. cattle.
† Hebr. bloods.
‡ Or, fashioner.
|| Hebr. the fashioner of his fashion.
- 19 Woe

15. Who putteth his flagon] Vulg. and Symm. favour Houbigant's reading, חֲמִיתו. The word סֶכֶךְ in Chald. signifies *abundare fecit*, and in Arab. *fudit*.

—his flagon] Or, his gall, his poison.

—their nakedness] V. Chald. have, his nakedness.

16. —and uncover thy foreskin] *6. Ar. Syr.* read וְהִרְעֵל “and be seized with trembling, or astonishment.” A remarkably apposite word. See Pf. lx. 3. Isai. li. 17, 22. Zech. xii. 2. *6. ed. Ald. and MS. Pachom.* read καὶ διασαλεύθητι.

—the cup] See Pf. lxxv. 8. Jer. xxv. 15, 27. This shall come round to you, in its turn.

—foul shame] “Shameful pollution.” Dr. Wheeler. Six MSS. divide the original word and read וְקִי קָלוֹן; which may be equivalent to וְקִי קָלוֹן et vomitus ignominiae. Or there may be an intensive repetition of the first radical in the root קלה.

Grotius justly observes that v. 15, 16, contain an allegory. The Chaldeans gave to the neigh-

bouring nations the cup of idolatry, and of deceitful alliance: and in return they received from Jehovah the cup of his fury.

17. —shall make thee afraid] I read יִחַתֶּךָ, in Hiphil, with *6. Ar. Syr. Chald.* Mr. Wintle also proposes this reading.

18. *And* the molten image] Dr. Durell proposes to remove the ו from יִצָּר, and add it to מִסֵּכָה. Two MSS. read וּמִסֵּכָה, which Green approves of. But the hemistich is very elegant, and in the poetical manner, without the *vau*. There are many such passages: as Isai. xlii. 10, l. 1, 2. 22. l. 3, 4. xliii. 19, l. 3, 4. Pf. cxiv. 1. See v. 19. l. 1, 2.

—the teacher of lies] By oracles, which the statue was supposed to give; but which in fact were given by the artifice of the priest.

—the maker of his work] I suspect that יִצָּר, or יִצָּר, is superfluous; as both may be participles. See Syr. Chald. They seem to be different readings. “MS. Copt. omits ὁ πλάσας.”

Mr. Woide.

- And the Holy One from mount Paran: [Selah.]
 His glory covered the heavens;
 And the earth was full of his praise.
 4 His brightness was as the light:
 Rays *streamed* † from his hand:
 And there *was* the hiding-place of his power.
 5 Before him went the pestilence:
 And flashes of fire || went forth after him.
 6 He stood, and measured the land;
 He beheld, and dispersed the nations:

† Hebr. to him
 from his hand.

|| Hebr. at his
 feet.

And

—Paran] See Deut. xxxiii. 2. A part of Arabia Petrea: Gen. xxi. 21.

—Selah] See Pol. syn. Pf. iii. 6. render the word *διαλλαγῆς*, which, says Suidas, is *μέλος ἐναλλαγῆς*, cantus immutatio.

—glory] On mount Sinai, and in the pillar of fire.

—praise] On account of his majesty and power. Bishop Lowth, ubi supr. renders the word *splendour*; and Green's version is,

And his glory filled the earth.

The verb *הלל* in Hiphil signifies *to shine*.

"And his praise filled the earth."

Dr. Wheeler.

4. His brightness] 6. Ar. Syr. Chald. Houbigant, read *וְנִגְדָּו* et *splendor ejus*. V. has *splendor ejus*. The *vau* may be considered as converseive of *תְּהִיָּה*, and may be omitted in an English translation.

Rays] The verb *קָרַן* signifies *to shine*: Ex. xxxiv. 29, 30, 35: and a pencil, or cone, of rays, issuing from a point, diverges in the shape of a horn. See Deut. xxxiii. 2:

"From his right hand issued streams of light:" the original word being *אֲשֶׁדֶת*, from *אֲשַׁד* in Syr. and Chald. *to pour forth*. See the learned Dr. Durell's note on the place. Twenty MSS. and one ed. read *וְקִרְנֵים* And rays.

And there—] In the place whence the light proceeded he gloriously concealed his presence. Three MSS. originally, and V. Chald. read *שָׁם*, There.

—of his power] Keri, many MSS. and some

editions, read *עָוָן*, or *עָוֶן*, *ισχύος αὐτοῦ*. 6.

Cappellus understands the verse of the lightning on mount Sinai; but I rather refer it to the brightness which occasionally issued from the Shechinah. Ex. xvi. 7, 10.

5. —the pestilence] See Numb. xi. 33. xiv. 37. xvi. 46. It was occasionally inflicted on the Israelites, for their guilt.

—flashes of fire] *רָשָׁף* *quicquid volando adurit et inflammat*. Cast. lex. *Ardor vibrans ac coruscus*. Schultens, on Job v. 7. See also Guffetius; who, by comparing Pf. lxxviii. 48, with Ex. ix. 29, collects that *רָשָׁף* has the nature of *אֵשׁ* fire: but thinks it, *id, quod in igne vehementiori sese vibrat; flamma rubens*. Lev. x. 2, Numb. xi. 1, xvi. 35, the Israelites were consumed by a fire which went out from Jehovah. And Lev. ix. 24, the burnt offering was consumed by a fire which came out from before Jehovah.

6. —measured] Divided it out, like a conqueror. Pf. lx. 6. Green. 6. have *יִסְאֲלֻהוּ*, and Chald. *מִיָּע* from *וָע* *movit*. Hence Cappellus conjectures *יִנְרַד*; and Houbigant, *וְיִרְגַּן* et *concussit*, or, *וְיִרְדַּד* et *subjecit*. Possibly *וְיִנְרַד*, and *moved*.

—dispersed] One signification of the Arabic root in Cast. lex. is *sparsit, dispersit*; and in Syr. Chald. Arab. the word signifies *defluxit, decidit*. It may therefore be rendered in Hiphil *defluere, vel decidere, fecit*.

—the nations] All who opposed his people; and particularly the seven nations.

* Hebr. *were*
his.

† Hebr. *under.*

‡ Or, *tent-cur-*
tains.

7

8

And the everlasting mountains were broken afunder;

The eternal hills bowed down:

The eternal paths * were trodden by him.

Thou sawest the tents of Cushan † in affliction:

The ‡ curtains of the land of Midian trembled.

Was the anger of Jehovah kindled against the floods?

Was thy wrath against the floods?

Was thine indignation against the sea,

When thou didst ride on thine horses, *and* on thy chariots of deliverance?

9

Thy bow was made bare,

According to the oath unto the tribes, *even* the promise. [Selah.]

10 THOU

—mountains—hills] This may be understood of cleaving the rock for water: Ex. xvii. 6: and of God's wonderful display of his power on Sinai, when the mountain shook. Ex. xix. 18.

—eternal paths] Literally, God occupied the summit of the eternal mount Sinai; and led his people over the eternal mountains in Arabia Petræa. And this sense is preferable to the figurative one; that his ways, or doings, are predetermined from everlasting.

7. Thou sawest—] "I saw," supposing the prophet to speak, seems harsh. And therefore I propose רָאִיתָ, *Thou sawest*, addressed to God: as v. 12—15.

—in affliction] If תַּחַת אֵן cannot signify *in affliction*, or, *under the punishment of iniquity*, we must have recourse to conjecture. Houbigant and Green adopt חַתְתִּים; which may signify *struck with terror*.

—Cushan] That is, some say, of Chus or Midian. Compare Numb. xii. 1. Ex. ii. 16, 21. Numb. xxxi. 7, 8, &c. Others think that Judges iii. 10, vii. 1, &c. are referred to. Perhaps for תַּחַת אֵן we should read עַתְּ עֵן; and for כִּשֵּׁן, כִּשֵּׁן.

Thou sawest the terror of Og;

The tents of Bashan trembled;

The curtains of the land of Midian.

Numb. xxi. 33. xxxi. 3.

The curtains] V. pelles: *dispositus*, vetustissimus liber majoribus literis exaratus. See the notes

on this chapter in S. Quintus's edition of 6. That is, the coverings of their tents, made of skins.

8. —floods] If the Red Sea only is referred to, and not Jordan, we should render, *the floods*. Pf. lxvi. 6. Jon. ii. 3. Otherwise, translate *ivers*.

—*and* on thy chariots] Many MSS. supply the *vau* twice: וּמִרְכָּבוֹתַיִךְ: and V. 6. Ar. Syr. represent it the beginning of the word.

God is described as a mighty warrior, attended by his chariots, even thousands of angels. Pf. lxviii. 17.

9. —made bare] Nudatione nudabatur, i. e. e theca educebatur; say some; and others, *nudatione excitabatur*. And Harmer informs us, from Sir I. Chardin, that the oriental bows were wont to be carried in a case hung to the girdle: ii. 513. If עָרָה does not signify *nudare*, we may read תָּעַר from עָרָה. Houbigant adopts the reading of V. *fuscitans fuscitabis*: הַעִיר תָּעִיר. And 6. MS. A. and ed. Ald. have *הַעִיר תָּעִיר*.

—the oath] The preposition is very often understood in the poetical parts of scripture. Here ל may be supplied, if we read with the greatest number of MSS. שְׁבוּעָתָא. Sixteen MSS. read שְׁבוּעָתָא; which, in statu constructo, may signify *the oath unto the tribes*; as Pf. lxxxix. 39. בְּרִית עֲבָדְךָ signifies *the covenant with thy servant*.

—the promise] See אָמַר Pf. lxxvii. 8.

The question, asked in a very bold and poetical manner v. 8, is answered v. 9; that God displayed

- THOU didst cleave the streams of the land:
 10 The mountains saw thee *and* were in pangs:
 The overflowing of waters passed away:
 The deep uttered its voice:
It lifted up its hands *on* high.
 11 THE sun *and* the moon stood still *in their* habitation:
 By *their* light thine arrows went abroad;
 By *their* brightness, the lightning of thy spear.
 12 IN *thine* indignation didst thou march through the land;
 In *thy* wrath didst thou || tread the nations. || Hebr. *thresh*.
 13 Thou wentest forth for the deliverance of thy people,
Even for the deliverance of thine anointed ones.
 THOU didst wound the head out of the house of the
 wicked:

Thou

displayed his power to deliver his people, according to his faithful word. Gen. xxii. 16. xxvi. 3. Ps. cv. 9, 10. v. 13. l. 1, 2.

The passage through the Red Sea having been beautifully mentioned in an indirect manner v. 8; the prophet continues his magnificent description of the Deity v. 10, 11, 12: and adds the reason why such power was displayed, in the two first hemistichs of v. 13.

10. —the streams] When Jordan was divided.

The mountains] *6*. Ar. suggest another reading: *עמי* the people. But see Ps. cxiv. 4.

The overflowing] The lower streams of Jordan, whose banks were then overflowed, passed away toward the Dead Sea. Josh. iii. 15, 16.

—voice] The upper waves stood on an heap, not without roaring. See Green.

—on high] *לרום* for *לרום*. So, Ps. xcvi. 8, we have, “The floods clap *their* hands.”

11. —and the moon] V. *6*. Ar. Syr. Chald. ten MSS. and two ed. read *וירח* and the moon: and two other MSS. read so originally. But see the omission of the connexive particle defended by instances: Boch. Hieroz. 844: who refers to Ex. xxii. 30. Deut. xxiv. 17. 2 Chron. xviii. 30.

—in *their* habitation] Perhaps *זבלם*, or *זבולם*: the *ה* and *ם* being easily mistaken.

See Syr. Chald.

By *their* light—] Or, In light—in brightness—furnished by their shining.

—thine arrows] Calvin says that the arrows and spears of the Israelites are called those of God, under whose auspices his people fought. Or, the instruments of destruction which God employed, Josh. x. 11, may be metaphorically called his arrows and spear.

—lightning] See Nahum iii. 3.

12. —tread] Crush them, as corn by the drag.

13. Thou didst wound] The ardor of the prophet having led him to begin in the midst of his subject, v. 3; he here returns to what passed in Egypt before the dividing of the Red Sea, the mention of which astonishing miracle he repeats v. 15.

—thine anointed ones] Houbigant reads *במשחתך*, and refers to *6*. MS. A. and *τὸς ἐκλεκτός σου* in Montf. Hex. A MS. referred to in Sixtus Quintus's edition; and MS. Pachom. have also *τὸς ἁγίους σου*; and two Hebrew MSS. read plurally, and perhaps two more. See Ps. cv. 15. “Plur. *ἁγίους*, MS. Copt.” Mr. Woide.

—out of the house] Or, So that there should be no house. The prophet returns to the transactions in Egypt; and here refers to the destruction of the firstborn.

- Thou didst lay bare the foundation to the rock: [Selah.]
- 14 Thou didst pierce with thy rod the head of his villages.
They rushed as a whirlwind to scatter us:
Their rejoicing *was*, as if they should devour the poor secretly.
- 15 Thou didst march through the sea *with* thine horses;
Through the heap of mighty waters.
- 16 WHEN I heard *thy speech*, my bowels trembled:
At the voice my lips quivered:
Rottenness entered into my bones, and I trembled in § my
place;
Because I shall be brought to the day of trouble,
To go up *captive* unto the people *who* shall invade us with
their troops.
- 17 BUT although the figtree shall not flourish,

And

Thou didst lay bare] The verb is in the infinitive: *Laying bare*. *ó*. V. Syr. and ed. v. in Montfaucon read ערית.

—to the rock] Cappellus Houbigant and Green read צור: “To the rock on which the foundation rested.” The death of the firstborn is figuratively called the utter overthrow of the Egyptian houses.

14. —with thy rod] Houbigant and Green read במטך. Three MSS. read במטן, which resembles the conjecture proposed.

—of his villages] Many MSS. five editions, and Keri, have פרוי. The firstborn are called the heads of the Egyptian villages; and these God smote with the rod of his anger.

The word פרו is derived from the Arab: *segregavit*: see Cast. lex: because the houses are *separated*: and not joined together as in cities.

Dr. Wheeler conjectures פרשין.

“His horsemen, when they came as a whirlwind to scatter us.”

—to scatter us] I follow Green’s excellent conjecture, להפיצנו.

Their rejoicing] Thirty MSS. read עליצותם, *their rejoicings*. The Egyptians rapidly followed the Israelites, and in imagination devoured a defenceless people. Whereas the Israelites entered the land of Canaan armed, and struck the inhabitants with great fear. Josh. iv. 13. v. 1.

16. —I heard] See on v. 2.

Rottenness] The learned Schroeder observes that *ó*. Ar. Ch. Syr. read רגז *tremor*, and that Lilienthal found this reading in the margin of a Hebrew MS. Diff. Philol. ad Cantic. Chabacuci. Groningæ. 1781.

—I trembled] Palluit, & subito genua intremuere timore. Schroeder. Ovid. Met. ii. 180.

—I shall be brought] One MS. reads אנח, which may be the future in Niphal from נחה ducere: a verb, indeed, not elsewhere used in that form. Or, we may read הניחי, *he hath brought me*, from נחה ducere; or, *he hath left me*, from ינח, agreeably to Chald. where we have רשקני *quoniam reliquit me*. Syr. also expresses the pronoun *I*. וחייני *et ostendit mihi*. The prophet may speak in person of the Jews who would be then living.

“If so be I might have rest in the day of affliction,”

“When he goeth up against the people, and harasseth them with his troops.”

Dr. Wheeler.

17. But although—] Or, For: and v. 18, But I— תפוח *ααροφορησις* *ó*. quasi legissent תפוח. Non malè: nec enim floret ficus. Sed germinare etiam notat פרו. Vid. Cast. in voc.” Secker.

- And *there shall be* no produce in the vines ;
 The fruit of the olive shall fail,
 And the fields shall not yield food ;
 The flocks shall be cut off from the fold,
 And *there shall be* no herd in the stalls ;
 18 Yet will I rejoice in Jehovah,
 I will exult in the God of my salvation.
 19 The Lord Jehovah *is* my strength ;
 And he will make my feet like hind's *feet*,
 And will cause me to tread on mine high places.
 [To the chief musician on my stringed instruments.]

The fruit—] As עֵשֶׂה signifies *to produce*, as a tree or a field; see Gen. i. 11, 12, Pf. i. 3: מֵעֵשֶׂה will naturally denote *fruit*. Hence πρὸς τὴν ἀρχὴν in the New Testament: Matth. iii. 10, &c.

—fields—yield] Read עָשָׂה.

—shall be cut off] *One* cut off: or, He, God, cut off. Or read, in the participle passive, נִגְזָר.

—stalls] The Arabic root of the original word signifies *fregit, comminuit, stramen*. The places where the herds were fed with *cut* straw. "Bubile. Alludit Arabicum رפת fœnum." Boch. Hieroz. 305.

19. The Lord—] This *v.* is an imitation of Pf. xviii. 33. Twelve MSS. and one ed. transpose the two first words of this verse, and read אֲדֹנָי יְהוָה.

"Jehovah, my Lord, is my strength."

Dr. Wheeler.

—cause me to tread] Eight MSS. read as in the psalm, יַעֲמִידֵנִי. "Thou shalt cause me to return with strength and swiftness from the land of my captivity, and to possess its fastnesses." See Deut. xxxiii. 29. xxxii. 13.

The state of the land during the captivity may be described, *v.* 17: or the prophet may declare that such circumstances should not shake his confidence in God. And *v.* 19. he may speak in the person of his people, who were to be restored.

—chief musician] From נָצִיחַ *præfuit, superavit*. Cast. lex. See 2 Chron. ii. 18.

—my stringed instruments] From נָנִיחַ *pulsare, musice*. 6. Ar. Syr. read *his stringed instruments*: which reading I prefer, as this seems a Jewish annotation.

THE BOOK OF OBADIAH.

C. I.

I THE VISION of Obadiah. Thus saith the Lord Jehovah concerning Edom.

* Hebr. *a hearing*.

WE HAVE heard a * report from Jehovah,
And an ambassador is sent among the nations :

Saying :

“ Rife ye : and let us rise up against her to war.”

2 BEHOLD, I have made thee small among the nations :
Thou *art* greatly despised.

3 The

Obadiah] I suppose that he prophesied between the taking of Jerusalem, which happened before Christ 587, and the destruction of Idumea by Nebuchadnezzar : which latter event probably took place a very few years after the former. Usher places the destruction of Jerusalem in the 588th year before Christ ; and the siege of Tyre in the year 585 before Christ. This siege lasted thirteen years ; in which interval Usher says that the Sidonians, Moabites, Ammonites, and Idumeans, seem to have been subdued by the Babylonians. Josephus says that Nebuchadnezzar began to besiege Tyre in the seventh year of his reign ; but Cappellus proposes reading the seventeenth. Blair places the taking of Tyre in the thirty-third year of Nebuchadnezzar.

1. —sent] Jer. xlix. 14, we have שלוח. Compare the passages.

2. —small—despised] Compare Jer. xlix. 15. Idumea was a country, if compared with the dominions of flourishing states, very moderate in extent, and inconveniently situated. “ The land of Moab occupied the eastern part of the sea of Sodom. Next to this country Idumea turned towards the south : though it did not border on all Canaan southward, but only on its eastern part. The rest lay open to Arabia Petraea, by which Idumea was situated southward, made a part of it, and went far into it.” Vitruv. on Isai. xxxiv. 6. “ The country of the Idumeans was properly circumscribed by that mountainous tract which enclosed Canaan to the south near the sea of Sodom, as appears from the whole sacred history : whence mount Hor, situated there, is said to have been on the edge, border, or extremity, of the land of Edom. Numb. xx. 23.

It

- 3 The pride of thine heart hath deceived thee.
 He that dwelleth in the clefts of the rock, *in* his † high † Hebr. *the*
 habitation, *height of his*
 Hath said in his heart, Who shall bring me down to the habitation.
 ground?
- 4 Though thou exalt thyself as the eagle,
 And though thou set thy nest among the stars;
 Thence will I bring thee down, saith Jehovah.
- 5 If thieves had come unto thee,
 If robbers by night;
 Would they not have stolen till they had enough?
 If grape gatherers had come unto thee,
 Would they not have left gleanings of grapes?
- 6 How art thou cut off!
 How is Esau searched out!

How

It is true that, about the time of Solomon, the Idumeans occupied some part of the Elanitic gulph of the Red Sea; whence a tract of that coast was called the land of Edom. 1 Kings ix. 26. But all the prophets who speak of Edom about these times restrain their lands to mount Seir, in the tract which I have marked out." Vit. on Isai. xxi. 1. However, that part of Idumea partook of the qualities of the land of Canaan appears from Gen. xxvii. 39, compared with v. 28: and, Numb. xx. 17, the fields and vineyards of the Idumeans are mentioned.

3. He that dwelleth] שכני, with the *jod* paragogic, occurs also in the parallel place Jer. xlix. 16. See Præl. Hebr. iii. p. 34.

—clefts of the rock] There were many habitable caverns, difficult of access, in the mountainous country of Idumea.

—*in* his high habitation] "6. Vulg. מרים ut alibi מגביה לשבת." Secker.

If we read שבתך and בלבך, and V. has in corde tuo, we may render:

O thou that dwellest in the clefts of the rock, in thine high habitation;
 Who sayest in thine heart &c.

4. —eagle] Which builds in high rocks.

—thou set] Houbigant reads תשים, with

the versions." "6. Syr. Ch. Vulg. quasi legissent תשים: Sed vide omnino Num. xxiv. 21." Secker. תשים may be rendered *is set, positus est*. See Job xx. 4. If we suppose this prophet the imitator, he has finely improved Jeremiah xlix. 16. in the hemistich before us.

5. If thieves—] Compare Jer. xlix. 9: where, I think, we should render,

If grape gatherers had come unto thee,
 Would they not have left gleanings of grapes?

If thieves by night, would they *not* have destroyed till they had enough?

6. How art thou cut off!] This clause is usually thrown into a parenthesis after the words, *if robbers by night*, in v. 5. Le Clerc places it at the beginning of v. 5. It may very well make a part of v. 6. Thieves and robbers would have stolen till they had satisfied themselves. Grape gatherers would have left gleanings after them. But the Babylonian invaders have destroyed thee utterly. See a like opposition Jer. xlix. 10.

—searched out] 6. Ar. Syr. Chald. read חפש. See a similar passage Isai. xlv. 3. "Professor Michaelis proposes נחשפו *made bare*; from Jer. xlix. 10." Mr. Woide.

How are his hidden things enquired after!

7 All the men of thy confederacy
Have brought thee to the border :
The men † who were at peace with thee, *and* who ate bread
with thee,

† Hebr. of thy
peace, of thy
bread.

Have deceived thee, *and* have prevailed against thee :
They have spread a snare under thee.
There is none understanding in thee.

8 Shall I not in that day, saith Jehovah,
Destroy the wise men from Edom,
And understanding from the mount of Esau?

9 Shall *not* thy mighty men, O Teman, be dismayed;
That every one may be cut off from the mount of Esau?

‖ Or, violence
against.

10 FOR slaughter, *and* for ‖ oppression, of thy brother Jacob,
Shame shall cover thee, and thou shalt be cut off for ever.

11 In the day when thou stoodest on the other side,
In the day when strangers carried away captive his forces,
And *when* foreigners entered into his gates,
And *when* they cast lots on Jerusalem;
Thou also *wast* as one of them.

12 But thou shouldest not have looked *with delight* on the day of
thy brother, on the day when he became a stranger :

Nor

7. —the border] Thy own border, where they delivered thee into the hand of thy enemy. Or, to the border of their once friendly country, whither thou hadst fled for refuge : thus dismissing thee ignominiously.

—who ate bread] Enmity was not to be expected from such, according to the customs of those countries. Syr. reads לחמך "the men of thy peace and of thy bread." ὁ MS. Pachom. render, οἱ συνουσιαστικῆς σιτοφάγοι. "Ante לחמך repetendum videtur אֲנָשֵׁי עֵשָׂא מִן עֵשָׂא." Moerlius. " לחמך omittunt ὁ. et sane potuit a præcedenti לחמך oriri.—Etiam אֲנָשֵׁי—facile potuit inter præcedentem ל et sequentem ל absorberi : vel forte legendum לחמך, nam לחם comedere notat."

Secker.

—a snare] V. ὁ. Ar. Syr. Chald. have this idea; and seem to have read מצור, for מור. "To place a wound under a Person," seems a harsh expression.

—understanding] For which the Idumeans were remarkable. See Jer. xlix 7.

8. Shall I not] "חלית omittunt ὁ. Syr." Secker. It is also wanting in MS. 96.

—the mount of Esau] Mount Seir.

10. For slaughter] The versions point thus. This conduct of the Idumeans is referred to Amos i. 11 : where see the note.

—for ever] See Ezek. xxxv. 9. They never recovered possession of Arabia Petraea. See on Amos i. 12.

11. —his gates] שעריך : many MSS. some editions, Keri, and the versions.

12. —thou shouldest not have looked] That the future has this force, see Gen. xlv. 8. Lev. x. 18, 19. Numb. xxxv. 28. Ex. xxii. 2. Jonah iv. 11. So Æn. xi. 112. Nec veni, nisi fata locum sedemque dedissent. Pro Nec venissem. Servius.

- Nor have rejoiced over the sons of Judah, in the day when they were destroyed:
 Nor have magnified thy words in the day of distress.
 13 Thou shouldest not have entered into the gate of my people, in the day of their calamity:
 Nor have looked *with delight* on his affliction, in the day of his calamity:
 Nor have put forth thine hand on his substance, in the day of his calamity:
 14 Nor have stood in the cross-way, to cut off those of his that escaped:
 Nor have delivered up those of his that remained, in the day of distress.
 15 For the day of Jehovah *is* near upon all the nations.
 As thou hast done, it shall be done unto thee:
 Thy dealing shall return upon thine own head.
 16 For as ye have drunken upon mine holy mountain,
 All the nations round about shall drink:
 They shall drink and shall swallow down; and they shall be as though they had not been.
 17 BUT upon mount Sion shall be * those that escape: and it * Hebr. *an escaping.*
 shall be † holy: † Hebr. *holiness.*
 And the house of Jacob shall possess their possessions.
 18 And the house of Jacob shall be a fire,
 And the house of Joseph a flame;

And

13. —thine hand] I think that ידך should be supplied with Chald. and that the true reading is, תשלח ידך. There is a like omission 2 Sam. vi. 6. where יד, or ידו, *the hand*, or, *his hand*, is supplied by all the versions, and by Chald. Another reading may be וידך אל תשלחנה. See Judg. v. 26. For the phrase see Gen. iii. 22. xxii. 10, 12. See Le Clerc. אידך precedes.

14. —cross-way] The root in Arabic signifies, *divisa se obtulit via*. Cast. lex.

15. Thy dealing] See Pf. cxxxvii. 8. The manner in which thou hast served us.

16. —as ye have drunken] The prophet addresses his own people, to whom he uttered this

prophecy.

—round about] ס. Ar. read חמר *wine*; which reading is noted by Cappellus and Le Clerc, and adopted by Houbigant. But twenty-seven MSS. and eight editions read סביב *round about*: which suits the place extremely well. See Jer. xxv. 9.

17. —those that escape] Here the return from Babylon is foretold.

—their possessions] “מורשיהם pro participio habent ס. Vulg. Ch. Syr. Recte. Confer Jer. xlix. 2.” Secker. The rendering of the versions is “those who possessed them.” But it seems more accurate to render “those who drove them out.”

- And the house of Esau for stubble :
 And they shall kindle them and devour them ;
 And there shall not be *any* remaining of the house of Esau.
 For Jehovah hath spoken *it*.
- 19 And *they* of the south shall possess the mountain of Esau ;
 And *they* of the plain, the Philistines :
 And they shall possess the field of Ephraim,
 And the field of Samaria :
 And Benjamin *shall possess* Gilead.
- 20 And the captivity of this host of the sons of Israel,
 Which *is* among the Canaanites, *shall possess* unto Sarepta.
 And the captivity of Jerusalem, which *is* in Sepharad,
 Shall possess the cities of the south.
- 21 And deliverers shall go up to mount Sion :
 To † rule the mount of Esau :
 And the kingdom shall be Jehovah's.

† Hebr. *judge*.

18. —for stubble] This refers to the conquest of Edom by the Maccabees: 1 Macc. v. 3, 4, 5, 65. 2 Macc. x. 15—23: And again by Hyrcanus. Jos. Ant. xiii. ix. 1. p. 659. Haverc.

19. —*they* of the plain] From Eleutheropolis to the sea. See Le Clerc. Zech. vii. 7. Jer. xvii. 26.

—Gilead] Edom lay to the south; the Philistines, to the west; Ephraim, to the north; and Gilead, to the east. Those who returned from Babylon were to extend themselves every way. *ó.* read, "And Benjamin, and Gilead."

20. —this host] Three MSS. read *החיל*. But

Houbigant ingeniously conjectures that we should read *וגלות הלוזר*, *And this captivity*.

—among the Canaanites] Houbigant and Chald. read *בכנענים*.

—Sepharad] Lightfoot's conjecture, that this was part of Edom, is the most probable of any that I have met with. Those who were captives among the Canaanites should possess the country of the Canaanites; and those whom the Edomites had enslaved should possess the cities of their masters. See Mr. Lowth's commentary.

—deliverers] The Maccabees. *ó.* read *משעיים* *servati*: meaning the Jews who were to be restored.

§ Hebr. *Set your heart on.*

* Hebr. *to fulness.*

† Hebr. *to.*

‡ Hebr. *to warmth.*

|| Hebr. *wages.*

§ Hebr. *pierced through.*

* Hebr. *Set your heart on.*

- 6 § Consider your ways.
Ye have sown much, and the encrease *is* little:
Ye eat, but not till * ye be full:
Ye drink, but not † in plenty:
Ye clothe yourselves, but not ‡ so as to be warm thereby.
And he that earneth wages, earneth || them for a bag with
§ holes.
- 7 Thus saith Jehovah, God of hosts:
* Consider your ways.
- 8 Go up to the mount, and bring word,
And build the House; that I may have pleasure therein,
And be glorified; saith Jehovah.
- 9 Ye look for much, and behold *it cometh* to little:
And when ye have brought *it* home, I have blown upon it.
Why? saith Jehovah *God* of hosts.
Because of mine House, which lieth waste;
And ye run every man to *build* his own house.
- 10 Therefore over you
The heavens are stayed from dew;
And the earth is stayed from her produce.
- 11 And I have called for a drought upon the land, and upon the
mountains;
And upon the corn, and upon the choice wine, and upon
the oil;

And

6. —the encrease] Literally, *id quod proveniens est*. But the versions seem to have read *הביאן*, *ye have brought in*.

Ye eat] The verb, and also *שתי* and *לבוש*, and *בנה* v. 9, are in the infinitive mood, used as a noun substantive. *There is* to eat: or, *There is* eating.

—for a bag with holes] They are soon required of him. The present scarcity demands them.

8. —the mount] Mount Moriah, on which the temple was built.

9. —brought *it* home] This line may very well be translated:

And ye have brought *an offering* to the

House, and I have snuffed at it.

See c. ii. 14. Ezra iii. 3, 8, 10, 11. v. 2; and the verb *נפח* Mal. i. 13: where Houbigant has *rejecitis*. It seems to be a metaphor taken from beasts when they refuse provender. According to our English version of the text before us, *נפח* must signify *to blast*, or, *blow away*.

10. “*מטל*. Sic ó. Syr. Vulg. Ch. cum tamen alias semper *כלל* activam coercendi significationem obtineat, quin et in hoc ipso versiculo. Videtur *מ* ortum a *פ* præcedente.” Secker.

11. —the mountains] See 2 Sam. i. 21. The clouds, which usually rest on them, supply them with moisture.

And upon whatever the ground bringeth forth;

And upon man and upon † beast;

† Hebr.. *cattle*.

And upon all the labour of the hands.

- 12 THEN Zerubbabel *the* son of ‡ Shealtiel, and Joshua *the* son ‡ Otherwise, *Salathiel*,
of Josedeck, the high-priest, and all the residue of the people,
hearkened unto the voice of Jehovah their God, and unto the
words of Haggai the prophet, according as Jehovah their God
13 had sent him: and the people feared before Jehovah. Then
spake Haggai, the messenger of Jehovah, by a message from
Jehovah, unto the people, saying:

I am with you, saith Jehovah.

- 14 And Jehovah stirred up the spirit of Zerubbabel *the* son of
‖ Shealtiel, governour of Judah, and the spirit of Joshua *the* ‖ Otherwise, *Salathiel*,
son of Josedeck, the high-priest, and the spirit of all the residue
of the people; and they came and § did work in the House of § Or, *executed*.
15 Jehovah *Lord* of hosts, their God: on the four and twentieth
day of the month, in the sixth *month*, in the second year of
Darius the king.

- C. II. 1 IN THE seventh *month*, on the one and twentieth day of the
month, came the word of Jehovah by * Haggai the prophet, say- * Hebr. *the*
2 ing: Speak now to Zerubbabel, *the* son of † Shealtiel, gover- *hand of*.
nour of Judah;—and to Joshua *the* son of Josedeck, the high- † Otherwise, *Salathiel*.
priest; and to [all] the residue of the people; saying:

- 3 WHO *is there* left among you
That saw this House
In its former glory?
And what do ye see it now?

Is

—whatever the ground] *δ*. MS. Pachom.
read *καὶ ἐν πάσῃ τῇ γῇ*, with Syr. Ar. Chald. fourteen
MSS. and another in the margin.

And upon every thing which the ground
bringeth forth.

12. —unto the words] *שמע* is used with
על, Jer. xxiii. 16. It is also used with *אל*, *את*,
and *ב*.

“*כאשר*. Videtur Syr. legisse *אשר*.” Secker.

- C. II. 2. —all the residue] So. *δ*. Ar. Syr. and
one MS.
3. —left] Seventy years elapsed from the de-
struction of the former temple, before Christ 587,

to its complete restoration, about four years af-
ter the time when this prophecy was delivered.
See Ezra vi. 15, and Blair's tables.

Is it not as nothing in your eyes?

- 4 Yet now be strong, O Zerubbabel, saith Jehovah:
And be strong, O Joshua, son of Josedech, the high-priest:
And be strong, O all ye people of the land, saith Jehovah;
And work: for I am with you,
Saith Jehovah *God* of hosts;
5 According to the word which I covenanted with you
When ye came out of Egypt:
And my Spirit remaineth among you: Fear ye not.
6 For thus saith Jehovah *God* of hosts:
Yet once *more*, in a short time,
I will shake the heavens and the earth,
And the sea and the dry land:
7 And I will shake all the nations;
And the * desire of all the nations shall come;

* Or, *desirable*
things.

And

—as nothing] An elegant Hebraism. Sicut illud, [sc. templum posterius] sic nihil. See Nold. כ. §. 17. Ten MSS. and four editions read כמדר. Josephus says that this temple, through the poverty of its builders, was inferior to the former. Ant. xi. iv. 2.

5. According to] See נא Nold. §. 19. God promised to be with Moses. Ex. iii. 12. See c. i. 13.

—remaineth] By my prophets.

6. Yet once—] I suppose פעם, which is often feminine, see Eccl. vii. 23, to be understood after אחת: adhuc unâ vice: and likewise עת, tempus, which is sometimes feminine, see Joel iii. 1, to be understood after מעט: parum temporis hoc tempus est. When the law was given on mount Sinai, the whole mountain quaked greatly. Ex. xix. 18.

I will shake the heavens—] The political or the religious revolutions which were to be effected in the world, or both, are here referred to. Compare v. 21, 22: Matth. xxiv. 29: Hebr. xii. 26, 7, 8. The political ones began in the overthrow of the Persian monarchy by Alexander, within two centuries after this prediction: and if the Messiah's kingdom be meant, which is my opinion, this was erected in some-

what more than five centuries after the second year of Darius; a short period of time when compared with that which elapsed from the creation to the giving of the law, or from the giving of the law to the coming of the Messiah's kingdom.

It must be observed that the word אחת, once, has a clear sense if understood of the evangelical age: for many political revolutions succeeded, as the conquest of Darius Codomanus, and the various fortunes of Alexander's successors; but only one great and final religious revolution.

7. —the desire of all the nations] I think that the true reading is חמדות; and that the *vau* has been omitted because it was supplied by a point. Thus *ó.* render *τὰ ἐλεῖτα*, and Ar. *elesta, exquisita*: see חיר optionem fecit, in Cast. lex. The word is used plurally, with the force of the singular, like *deliciæ* or *spes* in Latin, Dan. ix. 23. [where five MSS. read חמדות for חמדות, and V. *ó.* Ar. rightly supply איש, *vir desideriorum*;] x. 3, 11, 19. Cantic. v. 16, we have וכלו מחמדים *et ipse totus desideria*, for *desiderabilis*. Catullus uses *amores* of a person:

Acmen Septimius, suos amores,
Tenens—

And

- And I will fill this House with glory;
 Saith Jehovah God of hosts.
 8 The silver *is* mine, and the gold *is* mine;
 Saith Jehovah *God* of hosts.
 9 Greater shall be the glory

Of

And Cicero thus addresses Terentia and Tulliola:
 Valete, mea desideria. Ad Fam. xiv. 2.

However, there is a difficulty in applying חמדות to a person; and we should expect to find in the text וּבֵאָה חמדות *et veniet desiderium*. If this difficulty could be surmounted, it is easy and natural language to say that he, towards whom the desire of all nations ought to be turned, should *come*. Comp. 1 Sam. ix. 20: and see the parallel prophecy, Mal. iii. 1: and Luke ii. 10. Syr. seems to have read וּבֵאָה *that they may bring* [רִגְתָּהּ *cupiditatem*] *the desirable things of all nations*; the gold and silver, the ἀνθημένα Luke xxi. 5, with which this temple was enriched. Chald. follows the Hebrew in its ungrammatical form, וּבֵאָה חמדות *et venient desiderium*.

Houbigant's note is "*Et advenient pretiosa quæque omnium gentium quæ templum decorabant muneribus maximis, ut in summo honore sit apud omnes gentes: quo in honore fuisse sub Onia Sacerdote, narratur in libro Machabæorum: propterea Deus hæc addit, Meum est argentum et aurum.*" "Explicat hæc cel. Mich. de donariis gentilium templo Hierosolymitano illatis; quod etiam ab aliis factum est, cum Judæis tum Christianis." Bahrdt. Apparatus criticus. Lips. 1775. The objections to this interpretation are, the great solemnity of the introduction, v. 6, and the beginning of v. 7: and the impropriety of the language, "the desirable things of all nations *shall come*;" when it should rather be said, "the desirable things of all nations *shall be brought*." See Bishop Chandler's defence &c. in loc.

—fill—with glory] By the presence of the Messiah. Comp. Ex. xl. 34. 1 Kings viii. 11.

8. The silver *is* mine—] Predictions of spiritual and temporal blessings are often blended

together in the prophetic writings. We have here a reference to the contributions towards the rebuilding of the temple, Ezra vi. 8, vii. 15—20; and to the donations by which it was to be adorned. 2 Macc. iii. 2. Jos. Ant. xii. ii. 4. xv. xi. 3. B. J. v. xiii. 6. Bahrdt explains the passage thus: "Non opus est ut ornetis hoc templum argento et auro. Ornamentum novi templi supra commemoratum sufficit ad augendum ejus splendorem. Nam ubi Deus aliquid *suum* esse dicit, se eo *indigere* negat. Pf. L. 10."

9. Greater shall be the glory—] Notwithstanding the former temple had the Urim and Thummim, the ark containing the two tables of the law, the pot of manna, Aaron's rod that budded, and the cloud which overshadowed the mercy seat, and was the symbol of the divine presence; yet the glory of this latter house shall be greater by the appearance, doctrines, and miracles of Christ. Some interpret this passage of the richer decorations in the latter temple; but it may well be doubted, whether the second temple could exceed that of Solomon in the splendour and costliness of its ornaments. See 1 Kings vi. 18, 20, 21, 22, 28, 30, 32, 35. vii. 13—50, compared with Ezra i. 7—11. vi. 5. See also 1 Chron. xxii. 14. 1 Kings x. 21, 27. The presumption is, that the former temple was more magnificent and sumptuous in its furniture than the latter; though inferior to it in point of magnitude. Prideaux values the gold with which the Holy of Holies alone was overlaid at 4,320,000l. sterling. P. 1. B. iii. Ann. 534. Cyrus 3. However, Josephus says of the temple destroyed by Titus, that it was the most wonderful work which he had ever seen or heard of, in point of building, magnitude, costliness in every particular, and splendour in respect to its holy things. B. J. vi. iv. 8.

Z

Of this latter House than of the former,
 Saith Jehovah God of hosts :
 And in this place will I give peace,
 Saith Jehovah God of hosts.

IO IN

—this latter House] A question has arisen whether the words before us, and the expression *this House* v. 7, can be applied to the temple which Herod rebuilt: Jos. Ant. xv. xi. 3: John ii. 20. It seems to me that, *supposing* the Messiah to be prophesied of v. 7, 9, greater precision in the language would not have been used: for this would have led the Jews to expect a demolition of the temple then building, and the erection of another in its stead. And, as Herod's rebuilding of the temple was a gradual work of forty-six years, John ii. 20, no nominal distinction between Zerubbabel's and Herod's temple seems to have been ever made by the Jews; but, in popular language, these structures, though really different, were spoken of as the same. On one occasion, Josephus himself mentions only two buildings of the temple; a former, in the time of Solomon, and a latter, in that of Cyrus. B. J. vi. iv. 8.

To illustrate this, I have extracted the quotations made by Constantine L'Empereur, Cod. Middoth. Præf. 4to. Lugd. Bat. 1630. In Gemara, fol. 32, R. Joseph speaks only of the first and second temple, both which were to be destroyed. R. Nathan adds, The third will remain for ever. Maimonides, when he recounts those things which were always wanted in the temple after the Babylonish captivity, makes mention of the second temple. In Chronicon Hebræum magnum et parvum, Vespasian is said to have destroyed the temple 440 years after it was rebuilt. Rabbi Alschech, in his commentary on Haggai, often inculcates this; and calls the House which the Jews expect under the Messiah the third House. Agreeably to this Selden asserts, Non templum habebatur aliquod tertium, sed primum tantum et secundum: i. 1738. de Synedr. l. iii. c. iii. §. 8. Fol. Lond.

—peace] Temporal; for some time, in a good degree, and comparatively: see Zech.

viii. 10: but the means of spiritual peace were to be given abundantly.

After I had finished these notes, as to their scope and substance, I received the following valuable communication from the learned and respectable Dr. Heberden; which will give the reader great assistance in determining the sense of the prophecy now under discussion.

“Haggai C. ii. V. 3, 7, 8, 9 — and in this place I will give peace [of mind for a possession, to every one who forwards the building for the sake of restoring this temple. So the lxx add, having found it probably in their copy.]

The prophet in these verses encourages the Jews just returned from captivity to rebuild their temple, and assures them that the splendour and riches of this new building should be very great, and that it should be far from being as nothing in the eyes of those who recollected the grandeur of the first temple. This is the obvious meaning of the words, and no other perhaps would ever have been thought of, if the vulgate Latin had not translated חמדת כל הגוים “Desideratus cunctis gentibus.” “He that is desired of all nations” instead of “the desirable” or “precious things of all nations;” which is the true translation of these words; and this sense of them is to be found in all the old versions, the vulgate excepted. But the vulgate happened to be the only one which was understood and read for several ages; and hence arose the opinion that Christ must be the person desired of all nations, and that he would add glory to this temple by his presence.

In deference to this opinion the English translators of the bible have followed the vulgate against the plain construction of the Hebrew text, and have differed from all the other old translations.

The learned father Houbigant, who, as a Romanist, is ready to pay all due regard to the vulgate,

- 10 IN THE four and twentieth day of the ninth month, in the
 11 second year of Darius, came the word of Jehovah * by Haggai * Hebr. *by the*
 12 the prophet, saying: Thus saith Jehovah God of hosts, Ask now *hand of.*
 13 the law from the priests, saying: If a man carry holy flesh in
 the skirt of his garment; and with his skirt touch bread, or pot-
 tage, or wine, or oil, or any food; shall it be holy? And the
 priests answered and said, No. Then said Haggai: If a man
 unclean by a dead body touch any of these things, shall it be
 unclean?

vulgate, acknowledges that חמדת being the nominative case to a plural verb ונא must be a plural noun, and ought to be translated "precious things:" that it is limited to this meaning by the mention of silver and gold which follows, and that nothing more was intended by the prophet than the common richness of the building and its furniture.

It appears from 1 Maccabees i. 21, 22, that the second temple was in fact very richly (a) ornamented; and in the 23d verse of the same chapter Antiochus is said to have taken away the silver and the gold and the *precious* vessels; which, if the book had been written in Hebrew, would probably have been the very words mentioned by Haggai.

It is observable that this Hebrew word is found in Daniel xi. 43 joined with gold and silver, and is translated in the English bible Precious things. Isaiah likewise, lxiv. 11, mentions the destruction of the temple, and together with it מחמדינו all our or its pleasant things, nearly the same word with that of Haggai. See also Joel iii. [Hebr. iv.] 5, and Nahum ii. 9. [Hebr. 10.]

Besides, according to Josephus it is not true that the Messiah's presence ever added to the glory of the temple which was building in the time of Haggai: for the Jewish historian assures

us, in the plainest words, that before Christ was born this temple was pulled down and the foundations of it were taken away by Herod the Great, who built an entire new one in its room: his words are, 'Ανελὼν δὲ τὰς ἀρχαίας θεμελίους, καὶ καταβαλόμενος ἑτέρας, ἐπ' αὐτῶν τὸν ναὸν ᾠκοδοῖ. Joseph. Antiq. l. 15. 11. 3. [Herod] after he had taken away the old foundations, and laid others, upon them erected the temple." Now if there be any difference between rebuilding and repairing, if Haggai's temple differed from Solomon's and was a second temple; then Herod's was not the same with Haggai's, but was truly a third temple. [The learned Mr. Peirce on the Hebr. xii. 26 p. 189 2d. edit. allows this to be a third temple.]

The most plausible objections to the christian religion have been made out of the weak arguments which have been advanced in its support: and can there be a weaker argument than that which sets out with doing violence to the original text in order to form a prophecy, and then contradicts the express testimony of the best historian of those times in order to shew that it has been accomplished.?"

12. —shall it be holy?] So the priest, by bringing oblations to my altar, c. i. 9, did not sanctify you.

(a) "The vessels of the first temple, which had been taken away by Nebuchadnezzar, were restored by Cyrus; presents according to Ezra chap. 1 were made to the second temple by Artaxerxes and his courtiers, as well as by the Jews themselves; the yearly increase of gold and silver and precious stones circulating in the hands of men, the constant improvement of arts, the increase of trade among the Jews

during the time of the second temple, and their numerous settlements in various parts of the world, from which they could send all sorts of costly presents to Jerusalem; all these considerations make it probable that the second temple was in no respect inferior to the first, except in the want of the ark and the shecinah."

unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai and said:

So *was* this people,
And so *was* this nation,
In my fight, saith Jehovah:
And so *was* all the work of their hands:
And what they offered there *was* unclean.

† Hebr. *set your* 15
heart.

|| Hebr. *a stone*
was laid on a
stone.

And now, I beseech you, † consider:
From this day and upward,
Even from *the time* before || one stone was laid on another
In the temple of Jehovah, what were ye?

16 *When one* came to an heap of twenty *measures*, there were
but ten:

When one came to the vat to draw out fifty *vessels*
From the winepress, there were *but* twenty.

17 I smote you with blasting, and with mildew, and with hail;
Even all the works of your hands:

Yet none among you *turned* unto me, saith Jehovah.

† Hebr. *set your* 18
heart.

‡ Consider, I pray you,
From this day and upward,
Even from the four and twentieth day of the ninth *month*;
And from the day in which the foundation of Jehovah's temple
was laid,

Consider

14. So *was* this people] Your neglect of my temple made you unclean; as if you had contracted legal pollution by touching a dead body.

15. *Even* from *the time* before] Consider the interval between this day, and your ceasing to build on the foundations of the temple formerly laid. Ezra iii. 10.

—what were ye?] I read מה הייתם, *ma hithim*; with *ó*. Arab. Our translation very well renders מהייתם “Since those *days* were.” One MS. reads בהייתם, “while those *days* were.” Observe the addition in *ó*.

16. —an heap] Of corn, which seemed likely to produce twenty measures; but which failed, from the poverty of the ear.

17. —saith Jehovah] *ó*. MS. Pachom. have *ὡς παλινογράφω*. This verse is capable of different

punctuations:

I smote you with blasting, and with mildew;

And with hail all the works of your hands:

Yet none of you *turned* unto me,

Saith Jehovah [*God* of hosts.]

“וְהָיָה אִתְּכֶם. *Epierphata ó*. Ch. Syr. Legebant שבתם, ut legendum patet ex Amos iv. 9. Videtur V. legisse ut in textu, et supplevisse verbum. Vertit enim, Et non fuit in vobis qui reverteretur.” Secker.

18. *And* from the day—] In like manner *ó*. supply *καὶ*. The Jews are again called on to consider the interval between the day when Haggai addressed them, see v. 10, and the day when the people shouted because the foundation of the temple was laid. Ezra iii. 11.

- || Consider ye *it*. || Hebr. *set your heart*.
- 19 Is there yet seed in the barn?
Yea, as yet the vine, and the fig-tree, and the pomegranate,
And the olivetree, hath not borne.
But from this day will I bless.
- 20 AND THE word of Jehovah came the second time unto
Haggai on the four and twentieth *day* of the month, saying:
- 21 Speak unto Zerubbabel *the* governour of Judah, saying:
I will shake the heavens and the earth;
22 And I will overthrow the throne of kingdoms;
And I will destroy the strength of the kingdoms § among the § Hebr. *of*
nations:
And I will overthrow the chariots, and those that ride
therein:
And the horses shall come down, and those that ride thereon,
Every one by the sword of his fellow.
- 23 IN that day, saith Jehovah *God* of hosts,
I will take thee, O Zerubbabel son of * Shealtiel,
My servant, saith Jehovah;
And I will make thee as a signet.
For thee have I chosen, saith Jehovah *God* of hosts.
- * Otherwise, *Salathiel*.

19. "Inchoat hunc versum Syr. a duobus
postremis verbis versus præcedentis: non male."
Secker.

21. "Addunt δ . in fine versus, *καὶ τὴν θάλασσαν*
καὶ τὴν ξηράν." Secker.

22. —by the sword of his fellow] We may
well understand this and the foregoing verse of
the calamity undergone by Babylon in the reign
of Darius; of the Macedonian conquests in Per-
sia; and of the wars which the successors of
Alexander waged against each other.

23. In that day—] Some think that
Zerubbabel is put for his people and posterity.

But it may well be said, that the commotions
foretold began in the rebellion of Babylon, which
Darius besieged, and took; and exercised great
cruelties upon its inhabitants. Herod. iii. §. 220.
Justin i. 10. Prideaux places this event in the
5th year of Darius: others, with more probabi-
lity, in his eighth year. Compare Zech. ii. 9.
Vitranga calls this event "secundum gradum
interitus Babylonis." See his imperfect com-
ment on Zech. p. 259: and his comment on
Isaiah xiii. P. i. p. 420.

—signet] See Jer. xxii. 24. Cantic. viii. 6.
As one under my peculiar care.

THE BOOK OF ZECHARIAH.

C. I.

1 **I**N THE eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah, *the* son of Barachiah, *the* son of Iddo, the prophet, saying:

* Hebr. *angry*
with *anger*.

2 Jehovah hath been greatly * angry with your fathers:

3 But say thou unto them:

Thus saith Jehovah *God* of hosts:

Turn ye unto me, saith Jehovah *God* of hosts:

And I will turn unto you, saith Jehovah *God* of hosts.

4 Be not as your fathers,

Unto whom the former prophets called,

Saying;

Thus saith Jehovah *God* of hosts:

Turn ye now from your evil ways, and from your evil doings.

But they heard not, nor hearkened unto me, saith Jehovah.

5 Your fathers, where *are* they?

And the prophets, do they live for ever?

6 But my words, and my statutes,

Which I commanded my servants the prophets,

Did

1. —Darius] The son of Hyftaspes. Therefore this prophecy was delivered between the times mentioned Haggai ii. 1, 10.

—of Iddo] Nineteen MSS. and two editions, read עֲדֹנָי, as v. 7: and, v. 7, eight MSS. read עֲדָנָי, as here. Chald. v. 7. has עֲדֹנָי.

3. —unto them] For אֲלֵהֶם, twenty-eight MSS. and three editions read אֲלֵיהֶם.

5. Your fathers—] Your fathers are dead, and the prophets who prophesied to them: but the testimony of facts to the truth of my predictions remains.

Did they not overtake your fathers?
And did they *not* return, and say;
Like as Jehovah God of hosts thought to do unto us,
According to our ways, and according to our doings,
So hath he done with us?

- 7 ON THE four and twentieth day of the eleventh month, this
is the month Sebat, in the second year of Darius, came the word
of Jehovah unto Zechariah *the* son of Barachiah, *the* son of
8 Iddo, the prophet; and * he said: I saw *in* the night, and be- * Hebr. *saying*.
hold, a man riding on a red horse; and he stood between the
myrtles which *were* in the † valley; and after him *were* red dun † Or, *depth*;
9 and white horses. Then I said, What *are* these, O my lord? or, *bottom*.
And the angel, who talked with me, said unto me; I will shew
10 thee what these *are*. And the man who stood among the myrtles
answered and said; These *are they* whom Jehovah hath sent to
11 go to and fro through the earth. And they answered the angel
of Jehovah who stood among the myrtles, and said: We have
gone to and fro through the earth; and behold, all the earth re-
maineth still and is at rest.
12 THEN the angel of Jehovah answered and said: O Jehovah
God of hosts, how long wilt thou not have mercy on Jerusalem,
and

6. —overtake] As an enemy does one whom
he pursues. "Post צִיִּירִי addunt ὁ ἐν πνεύματι μὲν."
Secker.

7. —Sebat] A Chaldee or a Syriac name.

8. —a man] An angel in the shape of a man.
See v. 11, and Luke xxiv. 4.

—red horse] So Rev. vi. 4. and Theocritus
Ἀδωνιαζ. l. 53. Ὀρεδὸς ἀνίστα ὁ πυρρός. The bay, chest-
nut, and sorrel, approach this colour.

—myrtles] This was an emblem of peace.

—valley] In depressa valle. Houb. Many
MSS. and four editions read במצולה.

—dun] Bochart prefers *gilvus*: i. e. subflavus,
ad mellis colorem accedens. Hieroz. p. i. l. i.
c. vii. Some translate, *spotted*.

—horses] With riders, who were angels.
v. 11. They had horses to shew their power
and celerity: and horses of different colours, to
intimate the difference of their ministries. See

Cappellus.

9. —the angel] Distinct from those represent-
ed v. 8: he who talked with the prophet: v. 13.
Angelus comes et interpre. Vitranga.

—I will shew thee] I will cause that it shall
be explained to thee by the angel who stands
first among the myrtles. This may have been
done by a sign given to that angel, or by words
omitted in the relation.

10. —hath sent] They are the messengers, or
ministering spirits, of Jehovah.

11. —they answered] The rest of the angels,
implied at the end of v. 8, and who came after
the first.

—at rest] The Persian empire, and the other
nations connected with Judea, enjoyed peace at
that time. But the state of the Jews was unset-
tled: see v. 16: which circumstance gives occa-
sion to the following intercession.

and on the cities of Judah, against which thou hast had indignation these seventy years? And Jehovah answered the angel who talked with me good words *and* comfortable words.

14 AND the angel who talked with me said unto me, Proclaim, saying:

Thus saith Jehovah *God* of hosts:

I have been jealous for Jerusalem and for Sion *with* a great jealousy:

15 And *with* great anger am I angry with the nations that are at ease.

Because I was *but* a little angry,
And they helped forward the affliction.

16 Therefore thus saith Jehovah:
I have returned to Jerusalem with mercies:
Mine House shall be built in it,

Saith

—had indignation] Thirteen MSS. read זעמתי.

—seventy years] See on Haggai ii. 3. According to Blair, if we compute from the destruction of the former temple, when Jerusalem was taken by Nebuchadnezzar, the seventy years were not completed till the sixth of Darius; and the angel must be supposed to speak with latitude, though with sufficient exactness for popular language. Others assert that the computation in this place is exact. Est pulcherrimum Petavii aliorumque observatum, periodum lxx annorum, decretorum punitiori Judaicæ gentis, ad perfectum implementum prophetiæ bis præsentatum esse. A quarto Jehojachimi usque ad initia Babylonica Cyri, quando dimissi sunt Judæi ex exilio, effluxerunt anni lxx. Rursus totidem anni effluxerunt ab excidio templi et urbis, quod accidit octodecim post annis, usque ad secundum Darii Hystaspis: intersunt enim rursus inter initia Cyri Babylonica et Darii secundum anni octodecim. Camp. Vitringa in Zech. proleg. 17.

A primo anno Nebuchodonosori, quem scriptura copulat cum quarto Jehojachimi, ad xxii exeuntem Cyri, quo captivitas est soluta, anni sunt lxx. Adde Cyri viii, Cambyxis et Magi viii,

Darii ii, sunt lxxxviii. Deductis annis xviii, restant lxx ab excidio urbis ad annum ii Darii, quo vaticinatus est Zacharias. Petav. doctr. temp. l. xii. c. xxv. See Prideaux ann. 518. Bishop Newton on Proph. i. diff. viii. p. 203. 8vo.

13. —Jehovah answered] By a voice, or by impulse. And the angel communicated the reply to Zechariah.

—who talked with me] Chald. rightly explains עמי, בי, *mecum*. See 1 Sam. xxv. 39.

15. —am I angry] Six MSS. read קוצץ, *irascens sum*.

—the nations that are at ease] The remnant of the Babylonians, Philistines, Edomites, &c.

—a little angry] See Isai. liv. 7, 8. My anger did not rise so high as the punishment which the enemies of my people inflicted. God was displeased with the instruments of his vengeance for their extreme cruelty to the Jews; and with the nations who insulted over them in their distress.

—the affliction] לרעה. That the verb עור is used with ל after it see 1 Chron. xviii. 5. xxii. 17.

16. —with mercies] This has a reference to the words of the angel v. 12.

Saith Jehovah *God* of hosts;
And a line shall be stretched forth on Jerusalem.

17 Moreover proclaim, saying:

Thus saith Jehovah *God* of hosts:
My cities shall yet be spread abroad through prosperity;
And Jehovah will yet comfort Sion,
And will yet choose Jerusalem.

18 THEN I lifted up mine eyes and looked; and behold, four
19 horns. And I said unto the angel who talked with me, What
are these? And he said unto me, These *are* the horns which
have scattered Judah, Israel, and Jerusalem.

20 AND Jehovah shewed me four workmen. Then said I, What
21 come these to do? And he * spake, saying: These *are* the horns * Hebr. *said*.
which scattered Judah, so that no man lifted up his head: and
these are come § to make them afraid, to cast out the horns of § Or, *fray*; or,
the nations which lifted up *their* horn against the land of Judah, *affright*.
to scatter it.

C. II. 1 AND I lifted up mine eyes and looked; and behold a man
2 † in whose hand *was* a ‡ measuring-line. Then said I, Whither † Hebr. *and in*
goest thou? And he said unto me, To measure Jerusalem; to † Hebr. *his hand*.
see ‡ Hebr. *a line of*
measuring.

—a line] Twelve MSS. one ed. and Keri
read קו.

17. —be spread abroad] Over the face of
Judea. See Gen. x. 18. Houbigant proposes
תפוצנה, *affluent bonis*. Schultens gives this very
signification to פוץ, from the Arab. See Ani-
madv. phil. "Videntur Vulg. Ch. תצופנה le-
gisse. Recte." Secker. "ערי. Non agnos-
cunt י. o. Syr." Secker. The word seems to
have been written "ערי for ערים.

18. —four horns] The emblems of power.
See Am. vi. 13. Jer. xlviii. 25. Why four?
To denote that these kingdoms had many ene-
mies; enemies on every side. Ezra iv. 1. Neh.
iv. 7. See on Mic. v. 5.

19. —Israel] And Israel. V. o. Ar. Syr.
Chald.

—and Jerusalem] This is wanting in o. MS.
A. "and in MS. Copt." Mr. Woide.

20. —four workmen] Vitranga supposes that
the horns were iron, and that these were "fabri
ferrarii malleis dolabrisque instructi."

21. And he spake [or said] saying] For
לאמר *saying*, o. MS. A. Arab. Syr. and one
MS. read אלי *to me*. One MS. omits לאמר with o.
MS. Vat. ed. Ald. and Sixti Quinti. Two MSS.
read אלי לאמר "And he spake unto me, say-
ing." But see c. iii. 4. iv. 13.

—scattered Judah] o. add "and brake Is-
rael." Instead of which addition Ar. has, "and
destroyed Jerusalem." See v. 19.

"להחריד. Forte להחריס. Sed vid. Ezech.
xxx. 9." Secker.

C. II.

1. —a man] An angel in the form of a
man; who advanced forward, v. 3, to meet the
angel that talked with the prophet.

A a

see what *is* the breadth thereof, and what *is* the length thereof.

- 3 And behold, the angel who talked with me went forth: and *the*
4 other angel went forth to meet him, and said unto him: Run,
speak unto that young man, saying;

Jerusalem shall dwell *in* villages,
For the multitude of men and of cattle within her.

- 5 And I will be unto her, faith Jehovah,
A wall of fire round about;

|| Hebr. *for*
glory.
§ Or, *in the*
midst of.
* Hebr. *and flee.*

- 6 And || glory will I be § within her.
Ho! Ho! * flee
From the land of the north, faith Jehovah.
For towards the four winds of the heavens
Have I spread you abroad, faith Jehovah.

- 7 Ho! Sion; escape,
O thou that dwellest *with* the daughter of Babylon.

- 8 For thus faith Jehovah God of hosts:
After *the obtaining of* glory hath he sent me

To

3. —unto him] For אֵלָיו eleven MSS. five ed. and Keri, have אֵלָיו.

4. —young man] See Jer. ii. 6; where we should translate *youth*, instead of *child*.

—*in* villages] It shall overflow with inhabitants, who shall occupy spaces beyond the circuit of the walls. A city is then said to be inhabited κατὰ κόμην, *viciatim*. That this was fact with regard to Jerusalem, see Jos. B. J. v. iv. 2. p. 328: where we learn that “the city, overflowing with its number of inhabitants, by degrees extended itself beyond its walls;” and that Herod Agrippa fortified the new part called Bezetha. *Vitranga*.

5. A wall of fire] This most sublime image strongly expresses the protection of the Deity. It must have reminded the Jews of the pillar of fire, by which God directed and defended their ancestors.

—glory] לְכָבוֹד. So לְעַם, *a people*, v. 11. See also c. viii. 8. An allusion to the symbol of the divine presence in the Holy of Holies. Rom. ix. 4.

Vitranga refers the literal completion of this prophecy to the time of the Maccabees: but thinks that the protection and glory of the future

Jerusalem may also be predicted. Apoc. xx. 9.

6. —towards the four winds] Five MSS. and two ed. read בְּאַרְבַּע: and two more copies read so originally. Syr. has לְאַרְבַּע: V. *in quatuor ventos*.

7. —flee—escape] The Jews, who still remained in Persia Chaldea and Babylon, are called on to hasten into their own land. See Ezra vii. viii.

8. After *the obtaining of* glory] Syr. renders the Hebrew literally *post honorem*. The Latin translator in the London polyglot gives his sense of this; *ad prosequendum honorem*. Chald. has: *post honorem quem vobis adducturum se dixit*. The other versions represent the Hebrew as it now stands. Houbigant reads אֲדָוָה כְּבוֹד, *He who possesseth glory*. For אֲדָוָה Secker proposes אֲדָוָה; v. 5. “I will be glory. He hath sent &c.” The best sense which I can make of this obscure place is; Jehovah hath sent me to follow after glory; i. e. for the purpose of acquiring glory to his people in restraining and humbling their enemies. A great calamity was soon to befall Babylon, when Darius the son of Hystaspes besieged and took it.

To the nations which spoiled you.

For he that toucheth you

Toucheth the apple of his eye.

9 For behold, I *will* shake mine hand † upon them,

† Or, *over*.

And they shall be a spoil unto their ‡ servants:

‡ Or, *slaves*.

And ye shall know that Jehovah *God* of hosts hath sent me.

10 Sing and rejoice, O daughter of Sion:

For, behold, I *will* come,

And I will dwell * within thee, faith Jehovah.

* Or, *in the midst of*.

11 And many nations shall be joined

Unto Jehovah in that day,

And shall be || my people.

|| Hebr. *unto me for a people*.

And I will dwell § within thee, and thou shalt know

§ Or, *in the midst of*.

That Jehovah *God* of hosts hath sent me unto thee.

12 And Jehovah will possess Judah, his portion,

In the * holy land;

* Hebr. *land of holiness*.

And will again choose Jerusalem.

13 Be silent, O all flesh, before Jehovah:

For he is raised up from his † holy habitation.

† Hebr. *the habitation of his holiness*.

C. III. 1 AND HE shewed me Joshua the highpriest standing before the angel of Jehovah: and ‡ Satan standing at his right hand to be

‡ Hebr. *the adversary*.

2 his adversary. And [the angel of] Jehovah said unto Satan, Jehovah rebuke thee, O Satan;

Even

—his eye] “Mine eye:” Vulg. reading עֵינִי.

9. —unto their servants] As the Babylonians to the Medes and Persians, who were subdued by Nebuchadnezzar King of Babylon. See on Haggai ii. 23.

10. —dwell within thee] As thy mighty defender. See v. 5.

11. —be joined unto Jehovah] Many were made proselytes to Judaism. The Edomites

were converted in the time of John Hyrcanus.

12. —will possess] He will again be worshipped in his temple at Jerusalem; and hereafter will gloriously display himself in his holy city. Rev. xxi. 3, 11, 23.

13. Be silent] God's interposition in behalf of his people shall be manifest, strike their adversaries dumb, and impress all with awe and wonder.

C. III.

1. —he shewed] The angel mentioned in the former part of c. ii. 3. But 6. Ar. V. render, “And the Lord shewed me.” This may be accounted for by supposing that the text stood “וַיִּרְאֵנִי יְהוָה,” that is, “וַיִּרְאֵנִי יְהוָה” “And

Jehovah shewed me.”

2. —the angel of] Syr. adds the word *angel*: and I think that it ought to be admitted into the text. Compare Jude 9.

Even Jehovah, who chooseth Jerusalem, rebuke thee.

Is not this *man* a firebrand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and standing
4 before the angel. And he answered and spake unto those who
stood before him, saying; Take the filthy garments off him.
Then he said unto him; See, I have caused thine iniquity to
pass from thee, and will clothe thee with goodly apparel.

* Or, *pure*.

† Or, *pure*.

5 And he said: Let them set a * fair mitre on his head. And they
set a † fair mitre on his head; and clothed him with garments.
And the angel of Jehovah stood by.

6 AND the angel of Jehovah testified unto Joshua, saying:

7 THUS saith Jehovah God of hosts:

If thou wilt walk in my ways,

And if thou wilt keep mine ordinance;

Then thou shalt also judge mine house;

And thou shalt also keep my courts:

And I will give thee places to walk.

Among

—a firebrand] May not Joshua, and those who returned with him from Babylon, be compared to firebrands with difficulty preserved from the fire? And shall God permit a flame to be again kindled to devour them?

3. —with filthy garments] Appeared in the vision clothed with the squalid and polluted garments of a captive.

—before the angel] “*Ἀγγέλῳ*. Addit Copt. *τῷ Κυρίῳ*, sicut Syr.” Mr. Woide. Arab. has the same addition.

4. —he answered] The angel of Jehovah. See v. 2.

—those who stood before him] Other attendant angels.

—thine iniquity] The effect, or punishment, of national iniquity; which partly consisted in the cessation of sacred rites. So v. 9.

—will clothe thee] V. Syr. Chald. translate in the first person, and read with Houbigant *וואלביש*; which I prefer to *והלבשתיו*; because nineteen MSS. and one ed. read *אורתי*.

—goodly apparel] Bishop Lowth translates the word “embroidered robes.” Isai. iii. 22. The Arabic root in Cast. lex. signifies *Bonus et exquisitus fuit, bene habuit*.

The vision imports that the priestly office was to be resumed, and exercised with decency and splendour.

5. And he said] “Sic Syr. Vulg. Omittunt 6. et *vau* voci sequenti præfigunt. Sed Ch. *dixi*, licet versio habeat *dixit*.” Secker.

6. —testified] Strongly affirmed, as a witness does an important truth.

7. —keep mine ordinance] Discharging all the duties required of thee as high priest. See Deut. xi. 1. Lev. viii. 35.

—judge mine house] Thou shalt be a judge, or ruler, over my family, or people.

—keep my courts] Have the charge of the sacred courts; the temple being rebuilt.

—places to walk] The original word may be a substantive, and may signify *goings, paths, ways*. Thus it may be understood either of Joshua's entrance into the Holy of Holies where the Cherubim were, or of his future entrance into heaven, or of both. Or *מהלכים* may be a participle. “I will assign thee, as guardians and protectors, some of those that walk among the angels who stand near me.” Chald. paraphrases in the former sense; and the rendering of V. 6. Ar. Syr. favours the latter sense.

- Among these who stand by.
 8 Hear now, O Joshua highpriest,
 Thou and thy companions who dwell before thee;
 For they are men † to be wondered at.
 For behold, I *will* bring forth my servant, The Branch:
 9 For behold, the stone
 Which I have placed before Joshua:
 On one stone *are* seven eyes:
 Behold, I *will* engrave the engraving thereof,
 Saith Jehovah God of hosts.
 And I will remove the iniquity
 Of this land in one day.
 10 In that day, saith Jehovah God of hosts,
 Shall ye invite every man his neighbour
 || Under the vine,
 And § under the figtree.

† Hebr. of wonder, or, of a sign.

|| Hebr. *To under.*

§ Hebr. *to under.*

C. IV.

- 1 AND THE angel who talked with me returned, and awaked
 2 me as a man who is wakened out of his sleep: And said unto
 me, What seeest thou? And I said; I have looked, and behold,
 a candlestick

8. —thy companions] Thy countrymen, who returned with thee from captivity.

—to be wondered at] On account of their extraordinary deliverance from Babylon. See v. 2. Or, types of a great future restoration.

—The Branch] Zerubbabel: C. vi. 12, 13: So called because he was the grandson of Jehoiakim, or Jechoniah, king of Judah; Matth. i. 12; and heir to the throne of Judah.

9. —the stone] Stones, such as were used in rebuilding the temple, were represented before Joshua in this vision.

—one stone] Perhaps the headstone: c. iv. 7.

—seven eyes] The eyes of God's Providence. See c. iv. 10. The work will be conducted and completed under the divine superintendence.

—I *will* engrave] Its engraving shall be wrought by my finger: its ornaments shall be my workmanship. By my cooperation the temple shall be erected and adorned. Or we may render *I engrave*: the symbol of the seven eyes is my engraving.

—I will remove] Schultens observes that the Arabic words *مسح*, and *مات*, signify *delere*, *abstergere*. Animadv. phil.

—the iniquity] See on v. 4.

—in one day] The day of dedicating the temple: Ezra vi. 16: or, of Artaxerxes's decree. Ezra vii. 11.

10. —invite] That *ו* is used after *קרא*, in the sense of calling to a feast, see 1 Kings i. 9.

C. IV.

1. —returned] I consider this vision as represented on the same night, c. i. 8, with the preceding ones. See the latter part of v. 10, compared with c. iii. 9. After some interval, the prophet, overpowered by the vision which had

been presented to him, was awakened from his prophetic trance as from a sleep.

2. And I said] Very many MSS. Keri and fix ed. read *והאמר*.

* Hebr. of gold
all of it.

a candlestick * all of gold; and a bowl upon the top thereof,
and its seven lights upon it; and seven pipes to the seven lights
3 which *are* upon the top thereof: And two olive-trees over it,
one on the right side of the bowl, and the other on the left *side*
4 thereof. And I answered and spake unto the angel who talked
5 with me, saying; What *are* these, my lord? Then the angel
who talked with me answered, and said unto me; Knowest
6 thou not what these *are*? And I said, No, my lord. Then he
answered and spake unto me, saying; This *is* the word of
Jehovah unto Zerubbabel, saying;

Not by might, nor by power,

But by my spirit;

Saith Jehovah God of hosts.

7 What *art* thou, O great mountain?

Before Zerubbabel *thou shalt become* † a plain.

And he shall bring forth the head-stone

With shoutings, crying, Favour, favour, unto it.

8 MOREOVER, the word of Jehovah came unto me, saying;

9 The hands of Zerubbabel have laid the foundation of this
house; and his hands shall *also* finish it. And ye shall know

10 that Jehovah God of hosts hath sent me unto you. For who
hath

—a bowl] To supply the lamps with oil, by
seven conduits issuing from it to the seven lamps
ranged in its front.

—And seven pipes to the seven lights] I re-
move the word שבעה from the beginning of the
clause, and read לשבעה נרות. ṣ. Ar. V. and
Houbigant, omit שבעה entirely. “ושבעה שבעה.”
Syr. Recte, ut videtur.” Secker.

3. —over it] Calmet in his dictionary, article
chandelier, represents the olive-trees in the ground,
hanging over the candlestick.

5. —Knowest thou not] Cappellus observes
that this is said, not to upbraid the dulness of the
prophet, but to excite his attention.

7. What—] מי. See Deut. iv. 8. Houbigant
conjectures מי: and one MS. reads so.

For thou, O great mountain,

Before Zerubbabel *shalt become* a plain.

—he shall bring forth] ṣ. Ar. read ואני
And I will bring forth.

—the head-stone] הראשון occurs only here.
I think that we should read הראש התשומות,
lapidem capitis, lapidem exclamationum.

And he shall bring forth the head-stone,

The *stone* of shoutings, crying, Favour,
favour, unto it.

See Pf. cxviii. 22.

—shoutings] Of the people, imploring the
divine blessing on the chief corner-stone of the
new temple.

8. —came unto me] The voice of Jehovah
was immediately addressed to the prophet,
v. 9, 10.

9. —shall *also* finish it] Cappellus observes
that בצמעת in Arab. signifies *the sum total of*
numbers. Hence the Hebrew word may have
the sense of *consummare, perficere*.

—ye shall know] V. Syr. Chald. and three
MSS. read וידעתם. But ṣ. Ar. read אליך,
to thee, for אליכם.

hath despised the day of small things? They shall rejoice, and shall see the † plummet in the hand of Zerubbabel. These seven † Hebr. *the stone of tin.* are the eyes of Jehovah: They run to and fro through the whole earth.

- 11 THEN answered I and said unto him; What *are* these two olive-trees, upon the right *side* of the candlestick and upon the
12 left *side* thereof? And I answered the second time, and said unto him; What *are* the two branches of the olive-trees, which *are* by the side of the two || golden tubes which empty the oil out of || Hebr. *tubes of*
13 themselves? And he spake unto me, saying; Knowest thou not *gold*.
14 what these *are*? And I said, No, my lord. Then said he; These *are* the two § anointed ones who stand before the Lord of § Hebr. *sons of* the whole earth. *oil.*

- C. V. 1 AND I lifted up mine eyes again, and looked; and behold, a
2 flying roll. And he said unto me, What seest thou? And I said,
I see

10. —of small things] רבִּירוֹת is understood in the original. See Ezra iii. 11, 12, 13; for the small beginnings alluded to.

—These seven] I follow the punctuation of the ancient versions. The clause contains the ground of the preceding assertion. The temple shall be rebuilt by Zerubbabel. For these seven &c. Unless, as Houbigant thinks, something is wanting. [And I answered and said unto him, What are these seven eyes? And he spake unto me, saying;] These seven &c. J. Mede, Disc. x. Epist. lxi. thinks that the seven eyes of Jehovah are the seven Archangels. Tob. xii. 15. Rev. i. 4. iv. 5. v. 6. viii. 2. They may be symbols of the divine Providence. See c. iii. 9.

12. —branches] Bearing much fruit, like an ear of corn. But the Arabic root signifies *effluxit*: and the word may be rendered *ducts*.

—tubes] צֶנֶר is a tube, or canal, in Hebrew. צֶנֶר is used only here. In Arab. צֶנֶת is *cistula*: which would lead to the sense of *vessel*, *receptacle*: and Symm. renders *επιχευη*, *ampulla*.

—the oil] I read יַעֲרֹר *the oil*, for הַזָּהָב *the gold*; the sense requiring it. Chald. has, “which

pour from themselves the oil into the candlesticks of gold:” as if the words יַעֲרֹר לַנְּרוֹת had been omitted before הַזָּהָב. “Potest reddi, *evacuant ex se in aurum*. Nam invenitur הַרִיק absque Acc. Eccl. xi. 3: sed f. pro הַזָּהָב legendum יַעֲרֹר, quod sequitur v. 14.” Secker.

14. —anointed ones] Partakers of oil: *οἱ τοῦ ἁγίου πνεύματος. ὁ.*

—before the Lord] Thus Syr. renders by קִדָּם: and in Noldius the particle עַל signifies both *ante* and *apud*. Accordingly, c. vi. 5, it is rendered by V. *coram*, by Syr. and Chald. קִדָּם, and by our English translators *before*. Zerubbabel and Joshua may be meant; who presided over the temporal and spiritual affairs of the Jews; were the ministers, or vicegerents, of Jehovah; and acted, not by their own strength, but by the divine assistance: v. 6. Houbigant understands the passage of two angels who watched over the Jewish state; “alter præses reipublicæ, alter religionis.” It is plain that the golden candlestick is the Jewish state, both civil and religious: and that the oil, with which the lights are supplied, is the Spirit of God, in opposition to human efforts.

* by the cubit.

† by the cubit.

I see a flying roll: the length thereof is twenty * cubits, and the breadth thereof ten † cubits.

3 And he said unto me:

This is the curse that goeth forth

Over the face of the whole land.

For every one who stealeth *shall be* cut off from hence, according to it;

And every one who sweareth *shall be* cut off from hence, according to it.

4 I have brought it forth, saith Jehovah God of hosts:

And it shall enter into the house of him who stealeth;

And into the house of him who sweareth ‡ falsely by my name:

And it shall || abide in his house,

And shall consume it, § with the timber thereof, and the stones thereof.

5 THEN THE angel who talked with me went forth, and said unto me, Lift up now thine eyes, and see what this is which

* Or, cometh.

6 * goeth forth. And I said, What is it? And he said, This is an ephah which † goeth forth. And he said, This is their iniquity

† Or, cometh.

7 in all the land. And behold, a talent of lead was lifted up: and behold,

2. —twenty cubits] The roll was very ample, to shew what a number of curses should come upon the wicked.

3. —cut off] Houbigant prefers נָקָם, *punitur*, five, *ultio de eo sumetur*. נִקְמָה, *vindicabitur*, occurs in Pual; or we may read נִקְמָה, *ulciscens sum*. Another conjecture is נִקְמָה, part. Niphal, *percussus erit*: the word read by the Chaldee paraphrast, according to Houbigant.

—from hence] From the land. But Houbigant understands מִזֶּה of time, and renders it *deinceps*.

—according to it] According to its tenour. But 6. MS. A. read twice בְּמוֹת or לְמוֹת to death.

4. —abide] And shall at length consume it. Or, according to Houbigant, it shall abide the night in his house; which shall be consumed suddenly, and in one night.

This vision may be considered as a republica-

tion of the curses contained in Deut. c. xxvii. xxviii. The thief and the false swearer, says Cappellus, are put for every kind of transgressor.

5. —went forth] Advanced onward, to view the object which presented itself at a distance.

—goeth forth] Approacheth us in vision.

6. —an ephah] A vessel in the form of an ephah, but more capacious.

—their iniquity] Read עֲוֹנוֹ with 6. Ar. Syr. Houbigant; and one MS. The *vau* is on a rasure in two other MSS. This woman representeth their iniquity in all the land.

7. —a talent] This lid of the ephah weighed 3000 shekels, or 1500 ounces. It is called אֶבֶן a stone, or, weight.

—and behold, a woman] The true reading is וְהִנֵּה. See V. 6. Ar. “Omittit Syr. et sane potuit a præcedenti שָׂאת oriri.” Secker.

- 8 behold, a woman sat † within the ephah. And he said, This † Hebr. *in the midst of.*
 is Wickedness. And he cast her || within the ephah; and he || Hebr. *in the midst of.*
 9 cast the weight of lead upon the mouth thereof. Then I lifted § Or, *came.*
 up mine eyes, and looked; and behold, two women § went
 forth, and the wind *was* in their wings: for they had wings
 as the wings of a stork: and they lifted up the ephah between
 10 the earth and between the heavens. Then said I to the angel
 11 who talked with me, Whither do these bear the ephah? And he
 said unto me, To build it an house in the land of † Babylon: † Hebr. *Shinar.*
 and it shall be established and set there upon its base.

C. VI. 1 AND AGAIN I lifted up mine eyes, and looked; and behold,
 four chariots went forth from between two mountains: and the
 2 mountains *were* mountains of brass. To the first chariot *were*
 3 red horses, and to the second chariot black horses, and to the
 third chariot white horses, and to the fourth chariot spotted bay
 horses.

8. —he cast her within] The angel caused her to contract herself within the compass of the vessel.

9. —two women] Mere agents in the symbolical vision.

—*was* in their wings] Their flight was promoted by the wind. Infolitos docuere nifus Venti. Hor.

—lifted up] Thirty-four MSS. and six ed. read וַתִּשָּׂא.

10. —bear] Twenty-four MSS. and three ed. read מוֹלִיכֹת.

11. —an house] A mansion, an abiding-place, where, when the ephah is set on its base, the woman denoting Iniquity shall be imprisoned.

The meaning of the vision seems to be, that the Babylonish captivity had happened on ac-

count of the wickedness committed by the Jews; and that a like dispersion would befall them, if they relapsed into like crimes. Thus the whole chapter will be an awful admonition that multiplied curses, and particularly dispersion and captivity, would be the punishment of national guilt.

But Cappellus's interpretation well deserves our attention. He considers v. 8 as denoting that God treads on the neck of wickedness, and restrains it from expatiating: and v. 9, 10, 11, as signifying that God was propitious to the Jews, and transferred the punishment of iniquity to the Babylonians, whom the weight of the divine vengeance should ever depress. It may be added to the remark of this critic, that Babylon was soon to suffer a signal calamity from the reigning Persian monarch.

C. VI.

3. —spotted] With white spots, like hail. Kimchi. Bochart Hieroz. p. i. l. ii. c. vii. §. v. *guttati*, λευκοστίλοι.

—bay] V. renders, *et fortes*; as if the reading was וַחֲמִצִּים. Bochart gives חֲמִצִּים the same sense with חֲמִצִּים, Isai. lxiii. 1; and thinks that it

denotes a bright red, “*ruborem ἐξέτιστον, qui plus habet vigoris atque luminis*,” and he shews that four horses of different colours were sometimes yoked together by the ancients. See Iphig. in Aul. 220—5. One MS. seems to read חֲמִצִּים, and fourteen MSS. and two editions read

B b

חֲמִצִּים.

4 horses. Then I answered and said unto the angel who talked
5 with me, What *are* these, my lord? And the angel answered
and said unto me, These *are* four spirits of the heavens, who
6 go forth from standing before the Lord of all the earth. The
black horses, which *are* thereto, go forth into the north country,
and the white go forth after them: and the spotted go forth into
the south country.

7 AND the bay went forth, and sought to go, *even* to move to
and fro in the earth: and he said, Go: move ye to and fro in
8 the earth. And they moved to and fro in the earth. Then he
called me, and spake unto me, saying: See, those that go forth
into the north country have quieted my spirit in the north
country.

9 AND THE word of Jehovah came unto me, saying:
10 Take from *those* of the captivity, from *the* family of Heldai, and
from *that* of Tobijah, and from *that* of Jedaiah; and thou shalt go
on

חֲמִשִּׁים. Now the *vau* is never elsewhere inserted between the second and third radicals of **חֲמִשִּׁים** *fortis*, but **חֲמִשִּׁים** *tinctus rubro* occurs Isai. lxiii. 1. **חֲמִשִּׁים** *tincti rubro* may therefore be the true reading in the place before us. My opinion is, that the words **בָּרִים חֲמִשִּׁים** signify particoloured horses, whose two colours were white and red.

5. —[spirits] Or angels, the ministers of God's will. See Dan. x. 13, 20, 21.

8. —called me] See **וָעָקָה** thus used Judges iv. 10, 13.

The black horses seem to denote the Persian empire, which, by subduing the Chaldeans, and by being about to inflict a second heavy chastisement on Babylon, quieted God's spirit with respect to Chaldea; a country always spoken of as lying to the north of the Jews. See on Zeph. ii. 13. The white horses seem to be the Macedonian empire; which, like the Persian, overcame Chaldea. The spotted bay horses seem to be the Roman empire. Cappellus says that this description suits it, because it was governed by kings, consuls, dictators, and emperors. It penetrated southward to Egypt and Africa:

v. 6: and, as Houbigant observes, "stare loco nesciebat, aut cancellis coerceri." v. 7. Nothing is said of the bloody Assyrian empire, denoted by the red horses; v. 2; because it had passed away. The Roman empire is mentioned twice; v. 6, and v. 7; under each epithet given it v. 3.

The two brazen mountains may be merely an ornamental part of the vision: or they may denote God's firm and immutable decrees by which he governs the earth. "His righteousness is like great mountains." Ps. xxxvi. 6. Vitranga in Apocalyps. vi. 1, 2, p. 247, thus interprets the passage: "e medio veluti immutabilium Dei decretorum."

9. —came unto me] After the night on which the foregoing eight visions were represented to the prophet.

10. —from *the* family of Heldai] One MS. reads **מֵאֵת הַלְדַּי**.

—and from *that* of Tobijah] Many MSS. and some ed. read **וּמֵאֵת**. So V. ó. Ar. Syr. Chald.

—and thou shalt go] For **אֵתָהּ** *thou*, Houbigant reads **אִתָּם** *with them*.

- on the same day, and shalt enter into the house of Josiah, *the*
 11 son of Zephaniah, who * returned from Babylon. And thou * Hebr. *came*.
 shalt take silver and gold, and shalt make crowns; and shalt set
one on the head of Joshua, *the* son of Josedeck, the highpriest.
 12 And thou shalt speak unto him, saying:
 Thus speaketh Jehovah God of hosts;
 Saying:
 Behold, the man † whose name is The Branch;
 And he shall branch out from his place;
 And he shall build the temple of Jehovah;
 13 And he shall receive glory,
 And shall sit and rule upon his throne.
 And a priest shall *also* be upon his throne:
 And *the* counsel of peace shall be between these two.
 14 And *there* shall be a crown for Heldai, and for Tobijah, and for
 Jedaiah, and for Josiah *the* son of Zephaniah; for a memorial
 15 in the temple of Jehovah. And they *that are* far off shall come
 and build in the temple of Jehovah: and ye shall know that
 Jehovah God of hosts hath sent me unto you: and *this* shall
 come to pass, if ye will diligently hearken unto the voice
 of Jehovah your God.

† Hebr. *The*
Branch is his
name.

I AND

—Josiah] Probably a worker in gold and silver.

—who returned] One MS. reads בָּא, *venit*; agreeably to *ó. Ar. Syr.*

11. —make] That is, cause to be made by the artist.

—crowns] Syr. Chald. one ed. two MSS. and *ó. ed. Pachom.* read עֲמִירָת a crown.

12. —The Branch] Zerubbabel.

And he shall build] After this hemistich follows another of the same import:

“Even he shall build the temple of Jehovah.”

But *ó. Ar. Syr.* omit the repetition. I consider the present Hebrew text as giving us two different readings of the same clause, one of which should be expunged.

13. —be upon his throne] *ó. Ar.* read עַל יְמִינֵי on his right hand.

—counsel of peace] Zerubbabel and Joshua shall firmly unite in promoting the public good.

14. —a crown] So *ó. Ar. Syr.*

—for Heldai] So Syr. and Houbigant. חֵלֵם is plainly a corrupt reading.

—and for Josiah *the* son] So Syr. And Houbigant observes that we must read thus, or וְלִבְנֵי צִפְנִיָּה, and for the son of Zephaniah.

—memorial] Of the pious zeal of these persons; when, after having been publicly worn by them, they are hung up in the temple.

15. —far off] As in the building of Solomon's temple, at which the Tyrians assisted.

—and *this* shall come to pass] Syr. omits וְהָיָה. Houbigant places the whole clause at the beginning of the verse. “And it shall come to pass, if ye will diligently hearken unto the voice of Jehovah your God, that they who are far off &c.”

C. VII.

- 1 AND IT came to pass, in the fourth year of Darius the king,
 2 *that* the word of Jehovah came unto Zechariah on the fourth
 3 day of the ninth month, *even* in Chisleu: (Now Sharezer, and
 4 Regem-melech and his men, had been sent to the House of
 5 God, to entreat the face of Jehovah: Speaking unto the priests
 6 who *were* in the House of Jehovah *God* of hosts, and unto the
 7 prophets, saying; Shall I weep in the fifth month, separating
 myself, as I have done these so many years?) *Even* the word of
 Jehovah *God* of hosts came unto me, saying; Speak unto all the
 people of the land, and unto the priests, saying; When ye fasted
 and mourned in the fifth *month* and in the seventh *month*, even
 those seventy years, did ye * indeed fast unto me, *even* unto me?
 And when ye ate, and when ye drank, did ye not eat *unto* your-
 selves, and did ye not drink *unto* yourselves? *Are not these* the
 words which Jehovah proclaimed by † the former prophets,
 when Jerufalem remained still and prospered: and her cities
 round

* Hebr. *fast*
fasting.

† Hebr. *by the*
hand of.

2. —had been sent] *One* had sent. See on Jon. iii. 7. *Et miserunt.* V. It is plain, says Houbigant, that all the people and the priests had sent. See v. 5. However, the construction may be, Now Sharezer, and Regem-melech and his men, had sent &c. See Numb. xvi. 1. And a reply, addressed to all, may have been given to the doubt of a few leading men.

3. —the fifth month] The temple and the houses and walls of Jerufalem were destroyed in this month. 2 Kings xxv. 8—10.

5. —and mourned] The versions, Chald. and our translators render as if in the original they read וספרתם, or, as Houbigant proposes, תספרו. We may read ספור; *cum jejunaretis plangendo.* So ספרו *separando* me: v. 3.

—the seventh month] Gedaliah, whom Nebuchadnezzar had appointed ruler of the Jews, was murdered in that month: which was a source of new calamities. 2 Kings xxv. 25, 26. Jer. xli. 1, 10. xliv. 12.

—even those seventy years] Nine MSS. and one ed. read וְ without the *vau*.

—fast unto me] Twenty-five MSS. read צמתני; which is the regular form with the affix, and equivalent to לי צמתם. See Numb. xx. 5.

Buxt. thes. gramm. p. 510.

—*even* unto me] For a like form, see 1 Kings xxi. 19. Prov. xxii. 19. xxiii. 15. Ps. ix. 7. Affixi et integri ejusdem repetitio emphasin elegantem notat. Buxt. thes. gramm. p. 413. Schultens animadv. phil. refers to 1 Sam. xxv. 24.

6. —eat *unto* yourselves] Here the construction may be conformable to that of אֲנִי; or לָכֶם, *vobis*, may be understood. When ye offered sacrifices, after which ye feasted, did ye not, in this religious act, regard yourselves more than me?

7. The words] That אֵת is often used before the nominative case, see Noldius. “6. Ch. Vulg. quasi legissent אֵת pro אֵת.” Secker. This *v.* may refer to v. 5, 6: Did not the former prophets make like declarations concerning the inefficacy of your external observances? See Isai. lviii. 6. &c. &c. It may also refer to v. 9: And did not the former prophets insist on the superior excellence of moral duties? Amos v. 24. Micah vi. 8. &c. &c.

—remained still and prospered] *Sedens erat et tranquilla.* See c. i. 11.

- round about her, and the south, and the plain, were inhabited?
- 8 Then the word of Jehovah came unto Zechariah, saying :
- 9 Thus spake Jehovah *God* of hosts, saying ;
 Judge true ‡ judgement,
 And shew mercy and || compassion
 Every man to his brother :
- 10 And the widow, and the orphan,
 And the stranger, and the poor, oppresses not :
 Neither imagine in your heart
 Every man evil against his brother.
- 11 But they refused to hearken,
 And § withdrew the shoulder,
 And made their ears dull that they might not hear :
- 12 Yea, they made their heart *as* an adamant-stone,
 That they might not hear the law, and the words,
 Which Jehovah *God* of hosts sent by his Spirit,
 By * the former prophets.
 Therefore came great anger
 From Jehovah *God* of hosts.
- 13 And it came to pass *that*, as I called and they hearkened not,
 So they called and I hearkened not,
 Saith Jehovah *God* of hosts.
- 14 But I scattered them *as* with a whirlwind among all the
 nations
 Whom they knew not :

‡ Hebr. *the judgement of truth.*
 || Hebr. *compassions.*

§ Hebr. *gave a withdrawing shoulder.*

* Hebr. *the hand of.*

And

—the south, and the plain] See on Obadiah 19.

—were inhabited] We should read יושב, which agrees with הנוב, and is converted into the past tense by the distant *vau*. The *vau* is omitted as c. ix. 5 : xii. 6 : but thirteen MSS. and two ed. insert it.

9. —spake] Dixerat. Houbigant.

10. And the stranger] Ten MSS. and four ed. read וגר, with the ancient versions and Chald. The order of the next clause in the Hebrew is :

And evil every man against his brother
 Imagine not in your heart. See c. viii. 17.

11. And withdrew—] This line occurs Neh. ix. 29. The metaphor is taken from beasts that decline the yoke. See Hof. iv. 16.

12. —an adamant-stone] Bochart shews that שמיך means a hard stone used to polish gems. Hieroz. p. ii. 842.

13. —I called] We may read קורא participially.

14. —I scattered them *as* with a whirlwind] This sublime metaphor is expressed by a single word in the original.

—they knew not] “Quas nesciebant eas,” the □ being elegantly redundant ; as Isai. liii. 4.

And the land was desolate after them, so that no man passed through nor returned;

And they made a † pleasant land a ‡ desolation.

† Hebr. a land of desire.
C.VIII. ‡ Hebr. for a desolation.

1 AND the word of Jehovah came unto me, saying;

2 THUS saith Jehovah God of hosts:

I have been jealous for Sion *with* a great jealousy,
And *with* great wrath have I been jealous for her.

3 THUS saith Jehovah God of hosts:

I have returned unto Sion,

And I will dwell || in Jerusalem:

And Jerusalem shall be called a city of truth;

And the mountain of Jehovah God of hosts, an § holy mountain.

|| Hebr. in the midst of.

§ Hebr. a mountain of holiness.

4 THUS saith Jehovah God of hosts:

Old men and old women shall yet dwell

In the streets of Jerusalem:

Even the man that hath his staff in his hand for *the* number of *his* years.

5 And the streets of the city shall be filled

With boys and *with* girls playing in the streets thereof.

6 THUS saith Jehovah God of hosts:

Though it be * wonderful in the eyes

Of the residue of this people in those days;

Shall it also be ‡ wonderful in mine eyes,

Saith Jehovah God of hosts?

* Or, difficult.

‡ Or, difficult.

7 THUS saith Jehovah God of hosts:

Behold, I will save my people

From the east-country, and from the country of sun-setting:

8 And

—after them] After their departure. Boch. Hieroz. p. ii. l. iv. c. iv. p. 474.

C. VIII:

1. —came unto me] Twenty-one MSS. and four ed. read *אלי לאמר*: and three other MSS. read so originally. This is also the reading of Syr. Chald. and of *δ*. MS. Pachom. *πρός με λέγων*.

“Addit Syr. *עלי* post *יהי*. Ch. *עמי* post *צבאות*.” Secker.

2. —jealousy—wrath] Exercised against her oppressors.

3. —God of hosts] V. and eight MSS. add

צבאות: agreeably to the other places throughout the c. where this solemn exordium occurs.

—a city of truth] See Zeph. iii. 13.

—an holy mountain] On the restoration of the temple.

4. —Jerusalem] The walls of this city were not dedicated, Neh. xii. 27, till above sixty years after this prophecy.

- 8 And I will bring them, and they shall dwell † in Jerusalem; † Hebr. *in the midst of.*
 And they shall be ‡ my people, ‡ Hebr. *to me for a people.*
 And I will be || their God || Hebr. *to them for a God.*
 In truth and in righteousness.
- 9 Thus saith Jehovah God of hosts:
 Let your hands be strong,
 Ye that hear, in these days,
 These words from the mouth of the prophets
 Who *live* in the time when the foundation of the House of
 Jehovah God of hosts is laid,
 Even the temple, that *it* may be built.
- 10 For before those days.
 There was no recompence to men,
 Neither *was there* any recompence to beasts:
 And to him that went out, or came in, *there was* no peace,
 because of distress:
 For I set all men, every one against his neighbour.
- 11 But now I *will* not *be*, as *in* former days,
 To the residue of this people,
 Saith Jehovah God of hosts.
- 12 For the seed *shall be* § prosperous; § Hebr. *peace, or, of peace.*
 The vine shall yield its fruit,
 And the ground shall yield its increase,
 And the heavens shall yield their dew:
 And I will cause the residue of this people to possess
 All these *things*.

13 And

8. And I will bring them] Arab. and *ó*. MS. Pachom. add *into their land* אֶל אֶרֶץ, which the place seems to require:

And I will bring them into their land,
 And they shall dwell in Jerusalem.

—my people] Comp. Jer. xxxi. 33.

In truth and in righteousness] With faithfulness as to my promises; and with favour and kindness towards those who obey me.

9. Who *live* in the time] “*ó*. Syr. Vulg. quasi legissent *אשר ביום*: nec male.” Secker. Even the temple] “Omittit Syr.” Secker.

10. —no recompence] No fruit of their la-

bours, from my curse on the produce of their ground. See Hagg. i. 6, 9, 10, 11. We should read *אֵינָהּ* for *אֵינָהּ*.

—distress] Ezra iv. 1—4.

11. —former days] When I was displeased with my people.

12. —the seed] We may render, For the seed-time shall be *a time* of peace. See Gen. viii. 22. Syr. reads *בְּשָׁלֵם*, *in*, or *with*, *peace*; as Houbigant observes. *ó*. Ar. read *אֶרְאָה*, *I will shew peace*. “*ó*. quasi legissent *אֶרְאָה*, sic enim ter vertunt *διδόναι*.” Secker.

- 13 And it shall come to pass *that*, as ye have been a curse among the nations,
O house of Judah, and O house of Israel,
I will so save you that ye shall be a blessing.
Fear ye not: let your hands be strong.
- 14 For thus saith Jehovah *God* of hosts:
As I thought to do you evil,
When your fathers provoked me to anger,
Saith Jehovah *God* of hosts,
And I repented not;
- * Hebr. *I have returned I have thought.* 15 So * have I again thought, in these days,
To do good unto Jerusalem,
And unto the house of Judah. Fear ye not.
- 16 These *are* the things which ye shall do:
Speak ye every man *the* truth to his neighbour:
† Hebr. *judge.* † Determine *the* truth, and *the* judgement of peace, in your gates:
- 17 Neither imagine in your heart
Every man evil against his neighbour:
And love not a † false oath.
For all these *are things*
Which I hate, saith Jehovah.
- † Hebr. *an oath of falsehood.* 18 AND THE word of Jehovah *God* of hosts came unto me,
saying;
- 19 Thus saith Jehovah *God* of hosts:
The fast of the fourth *month*, and the fast of the fifth *month*,

And

13. —of Israel] Many of the ten tribes may be supposed to have returned from captivity in consequence of Cyrus's decree.

15. —again thought] *וּמַמְתִּי* *Ar. Syr. read* *וּמַמְתִּי*. But see Dan. ix. 25.

16. Determine—] Pronounce true, or righteous, judgement; and such as tends to produce peace among men, by deterring the litigious and punishing the evil doer. Syr. and three MSS. read *וְשִׁלֹּם*: Determine truth, and judgement, and peace &c. See v. 19. But Ar. and *6. MS. Pachom. omit* *וְשִׁלֹּם* *the truth.*

“And determine the judgement of peace in your gates.”

17. Neither—] The order in the Hebrew is,

And every man evil against his neighbour
Imagine not in your heart. See c. vii. 10.

Mr. Lowth has an important remark on these two verses; that the promises made to the Jews after the captivity were conditional.

19. —fourth *month*] In which Jerusalem was taken. Jer. lii. 6.

And the fast of the seventh *month*, and the fast of the tenth *month*,

Shall be unto the house of Judah for joy and for gladness,
And for chearful seasons.

But love ye the truth and peace.

20 THUS saith Jehovah *God* of hosts:

It shall yet come to pass that [many] * people shall come, * Hebr. *peoples*.

And the inhabitants of many cities:

21 And the inhabitants of one *city* shall go

Unto another, saying;

Let us surely go to entreat the face of Jehovah,

And to seek Jehovah *God* of hosts:

I will go also.

22 And many † people and mighty nations shall come † Hebr. *peoples*.

To seek Jehovah *God* of hosts in Jerusalem,

And to entreat the face of Jehovah.

23 THUS saith Jehovah *God* of hosts:

That in those days ten men shall take hold,

From among all the languages of the nations,

They shall even take hold of the skirt of him that is a Jew,

Saying; We will go with you:

For we have heard *that God is with you*.

I THE

—tenth *month*] In which the siege of Jerusalem was begun. Jer. lii. 4. For the two other months, see on c. vii. 3, 5.

20. *It shall yet—*] Nine MSS. and three ed. read עַד: and Noldius agrees with the versions and Chald. in rendering עַד אֲשֶׁר *adhuc*. But if we read אֲשֶׁר עַד *until*, we must supply at the beginning of the verse, *Do this, until &c.*

—many people] Many of the gentiles. ṣ. Ar. and one MS. add רַבִּים *many*. See v. 22.

23. —ten men] That is, many men. See on Micah v. 5.

—take hold of the skirt] See Isai. iii. 6; iv. 1; 1 Sam. xv. 27; Bishop Lowth's note on the first passage, and Harmer ii. 32. It is a gesture naturally used to entreat assistance and protection. This and the three foregoing verses refer to the great accession of converts which the Jewish church received between the captivity and the coming of Christ, to the number of Christian disciples which the Jewish preachers made, and to the future conversions of which the restoration of the Jews will be an eminent cause.

—go with you] ṣ. Ar. Syr. read עִמָּךְ *with thee*.

C. IX.

I

THE PROPHECY of the word of Jehovah:

On

1. The prophecy—] J. Mede, in his remarks on Matth. xxvii. 9, 10, Epist. xxxi, says: "It may seem the Evangelist would inform us that those latter chapters ascribed to Zachary (namely the 9, 10, 11, &c.) are indeed the prophecies of Jeremy; and that the Jews had not rightly attributed them. Certainly, if a man weighs the contents of some of them, they should in likelihood be of an elder date than the time of Zachary; namely, before the captivity: for the subjects of some of them were scarce in being after that time. And the chapter out of which St. Matthew quotes [c. xi.] may seem to have somewhat much unsuitable with Zachary's time; as, a prophecy of the destruction of the temple, then when he was to encourage them to build it. And how doth the sixth verse of that chapter suit with his time? There is no scripture faith they are Zachary's; but there is scripture faith they are Jeremy's, as this of the Evangelist. As for their being joined to the prophecies of Zachary, that proves no more they are his, than the like adjoining of Agur's proverbs to Solomon's proves they are therefore Solomon's; or that all the psalms are David's, because joined in one volume with David's Psalms." See more Epist. lxi. "As for the titles in the tops of every page, it matters not: it is a later device. The Jews wrote in rolls or volumes, and the title was but once. If ought were added to the roll, ob similitudinem argumenti, or for some other reason, it had a new title, as that of Agur; or perhaps none, but was *ἀνώνυμος*."—"It is certain that Jeremy's prophecies are digested in no order, but only as it seems they came to light in the scribe's hands. Hence sometimes all is ended with Zedekiah; then we are brought back to Jehoiakim, then to Zedekiah again &c. Whereby it seems they came not to light to be enrolled secundum ordinem temporis, nor all together, but as it happened in so distracted a time. And why might not some not be found till the return from captivity, and be approved by Zachary, and so put to his volume according to the time

of their finding and approbation by him, and after that some other prophecies yet added of his?" See Wolf. cur. phil. Matth. xxvii. 8: Hammond on Hebr. viii. 9. Kidder. dem. Mess. part ii. c. iii. p. 75. 2d. ed. fol. Dr. Owen on the Septuagint Version: p. 57. Randolph's texts cited in the N. T. n. 28. Kidder's words are: "This is certain, that such things are contained in these chapters as agree well with the time of Jeremiah, but by no means with that of Zechariah." He quotes c. ix. 5. x. 11: and he supposes that, c. xiv. 5, there is a reference to a recent fact.

In MS. 195, Bibl. Kenn. this chapter is divided from c. viii. by the breadth of one line: but between the preceding chapters there is not so great a distance.

In the English bibles, the chronological date to c. viii. is, Before Christ 518; but to c. ix, Before Christ cir. 587; which latter is the year in which Jerusalem was taken by the Babylonians. But, c. ii. 4, Zechariah is called *נער* a young man.

The eight first chapters appear by the introductory parts to be the prophecies of Zechariah, stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole. But the six last chapters are not expressly assigned to Zechariah; are unconnected with those which precede; the three first of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters; [see præl. Hebr. 282] and they manifestly break the unity of the prophetic book.

I conclude from internal marks in c. ix, x, xi, that these three chapters were written much earlier than the time of Jeremiah, and before the captivity of the ten tribes. Israel is mentioned c. ix. 1. xi. 14: [But that this argument is inconclusive, see Mal. ii. 11.] Ephraim, c. ix. 10. 13. x. 7: and Assyria, c. x. 10, 11. Other remarks will

On the land of Hadrach, and on Damascus, * shall it rest:

* Hebr. *shall be the resting thereof.*

(For the eye of Jehovah *is over* man,

And *over* all the tribes of Israel:)

2 And also *on* Hamath, *which* bordereth thereby;

On Tyre, and *on* Sidon, though she be very wise.

3 THOUGH

will be made in the notes. They seem to suit Hosea's age and manner. But whoever wrote them, their divine authority is established by the two quotations from them in the New Testament. C. ix. 9. xi. 12, 13.

The xiith xiiith and xivth chapters form a distinct prophecy, and were written after the death of Josiah; c. xii. 11; but whether before or after the captivity, and by what prophet, is uncertain. Though I incline to think that the author lived before the destruction of Jerusalem by the Babylonians. See on c. xiii. 2—6. They are twice quoted in the New Testament. C. xii. 10. xiii. 7.

—Hadrach] A name for the valley of Damascus. Boch. geogr. l. ii. c. vi. The name of a place near Damascus, according to some Jewish Rabbies. Calmet's comm.

—shall it rest] God's anger rests on those whom he punishes. Ezek. v. 13. xvi. 42. xxiv. 13. And his rod, or his arm, rests on his enemies. Ps. cxxv. 3. Isai. xxx. 32. The punctuation and rendering are suggested by Taylor: conc. voc. נח.

—Damascus] "The prophecies against Damascus and the Philistines would better besit Jeremy's time, of their destruction by Nebuchadnezzar, than (if of Zachary's time) by Alexander. See the prophecy against Damascus Jer. xlix. 23; against the Philistines xlvii. 2, and Ezek. xxv. 15. For where do we find Damascus destroyed from Zachary's to our Saviour's time? For to come under the hands of new Masters, or suffer some direption or pillaging, doth not seem to satisfy the intent of the prophecy. And for the Philistines, though it be true that Alexander destroyed Gaza, (because it held out long against him, and he was wounded there,) yet it appears not that any such desolation befel

Askelon whereby it should not be inhabited, or Ashdod; nor should they seem in Zachary's time to have so well recovered that *clades* by Nebuchadnezzar, as to be a subject ripe for a new prophecy to that purpose.

That of Tyre, v. 3, I doubt whether it so well befits her that had so lately been destroyed by Nebuchadnezzar: Sure not so well as it would the time of Jeremy. See Ezekiel's prophecies thereabout. C. xxvi, xxvii, xxviii." J. Mede. Epist. lxi.

Damascus was betrayed by a Persian governor into the hands of Parmenio, one of Alexander's generals: but, it seems, without bloodshed. Prideaux. P. i. Anno 333. Curt. iii. c. 13. Arrian l. ii. 15.

Nor could Zechariah prophesy of the Syrian conquests by Pharaoh Necho or Nebuchadnezzar: because in the second year of Darius Hystaspis he is called a youth: [see c. i. 7. ii. 4:] that is, according to Blair, 42 years after the death of Nebuchadnezzar; and probably 50 after his invasion of Syria.

—*is over* man] Houbigant supplies *by* before אדם. Or ב may be supplied, or perhaps understood; as the preposition very often is. Thus the sense is agreeable to the ancient versions, and Chald: where we find, "For the Lord seeth men &c." "For the sons of man are manifest to the Lord &c."

2. —*on* Hamath] 6. have *in* ἡμὰθ, ed. Vat. probably supplying the preposition from the *exigentia loci*. I suppose that Hamath, on the river Orontes, is meant.

—very wise] See Ezek. xxviii. 3, 4, 5. *Acutissimam gentem* Pœnos dixisse convenit, Imbecilliozem agrum, quam agricolam, esse debere. Columella.

- 3 THOUGH Tyre hath built her a fortress,
And hath heaped up silver as dust,
And fine gold as the mire of the streets;
† Or, *dispossess* her. 4 Behold, Jehovah will † cast her out,
And will smite her strength in the sea,
And she shall be devoured by fire.
5 Ashkelon shall see it, and shall fear;
Gaza shall also see it, and shall be greatly pained:
And Ekron shall be pained, because her expectation is put to
shame:
And the king shall perish from Gaza;
And Ashkelon shall not be inhabited:
‡ Hebr. *a* 6 And ‡ strangers shall dwell in Ashdod;
stranger. And I will cut off the pride of the Philistines.
7 And I will take away his blood out of his mouth,
And his abominations from between his teeth:
And he also shall be left for our God,
And shall be as a Ruler in Judah: and Ekron shall be as a
Jebusite.

8 And

3. —Tyre] We have a paronomasia in *צור* and *מצור*.

—fine gold] Gold cut into ingots, or into coins: from *חָרָץ* *concidere*.

4. —strength in the sea] See Ezek. xxvi. 17.

5. —see—fear] The words in the original have a similar sound: *תִּירָא, תִּירָא*.

—put to shame] *Confusa est spes ejus*. V. I propose *הוֹבֵשׁ* in Hophal; though the verb does not occur in that form. Perhaps *אִישׁ*, or *אָחָז*, may be understood: “because *one* hath put to shame her expectation;” which form is often rendered passively. See on Jon. iii. 7. See parallel prophecies, Amos i. 6, 7, 8: Zeph. ii. 4, 7: Jer. xlvii.

It is true that Alexander the Great took Sidon, Tyre, and Gaza. Jos. Ant. xi. viii. 3. But see, on Amos i. 8, that the prophecy was fulfilled by Nebuchadnezzar.

—inhabited] Read *תִּושָׁב*, in Niphal.

6. —strangers] A strange and spurious race;

a despicable race; born of harlots. The root is, *זָוָה*, and *מִזְזָוָה* may literally signify *ab alieno*. The word imports *nothus*, Deut. xxiii. 2; because *זָוָה*, the *strange woman*, (the woman of a different country from the Israelites, whose law restrained their women from impurity,) is used for a harlot: Prov. v. 3. &c. But here *זָוָה*. Ar. Syr. J. H. Michaelis, and Houbigant translate simply *stranger*.

7. —his blood] The idolatrous and abominable practices of the Philistines shall cease. The metaphor is taken from beasts of prey, who gorge themselves with blood.

—as a Ruler] Shall be regarded and honoured.

—as a Jebusite] An inhabitant of Jerusalem. Judges i. 21.

That many of the Philistines became proselytes to Judaism, and particularly the cities of Gaza and Ashdod, see Jos. Ant. xiii. xv. 4.

- 8 And I will encamp about mine House *with* an army, so that
none shall pass through, or return:
Neither shall the oppressor pass through them any more.
For now have I seen with mine eyes.
- 9 EXULT greatly, O daughter of Sion;
Shout, O daughter of Jerusalem:
Behold, thy king cometh unto thee:
He is righteous, and a Saviour;
Humble, and sitting on an ass,
Even on a colt the foal of asses.
- 10 And I will cut off the chariot from Ephraim,
And the horse from Jerusalem;
And the battle-bow shall be cut off:
And he shall speak peace unto the nations:
And his dominion shall be from sea to sea,
And from the river to the uttermost parts of the land.
- 11 As for thee also, by the blood of thy covenant,

I have

8. —*with an army*] See מצבה 1 Sam. xiv. 12. Ib. xiii. 23, the word מצב is rendered in the margin of our bibles *standing camp*.

—none shall pass through] See the phrase c. vii. 14. I will exclude all hostile approach to the city in which my Temple is placed. See a parallel passage Zech. ii. 5; and the note there.

—seen with mine eyes] See v. 1. My eye has pervaded future events; and I have thus determined.

9. —king] This appellation does not belong to Zerubbabel, who is called פהת Governour. But the prophet, after having foretold in v. 8 some of the blessings which God had in store for Jerusalem, passes on to that most eminent instance of God's goodness, the sending of the Messiah.

—a Saviour] So the ancient versions and paraphrase. If we read משע, [i. e. מושיע] this word differs very little from the ducts of the letters in גרשע. Grotius and Houbigant propose גרשע.

Humble] If עני has not this sense, we may read עני.

—the foal of asses] Aquila and ed. E in Montfaucon have וסוסים וסוסים, and וסוסים וסוסים. V. Syr.

Chald. read אתון, in the singular. ὁ. translate πῶλον νέον. “אתנות. Forte ortum est ות ex ות frequenti. Et haud scio an pro νέον legendum sit וסוס.” Secker.

As horses are used in war, Christ may be supposed by this action to have shewn the humble and peaceable nature of his kingdom.

This prophecy is referred to Matth. xxi. 5; in which passage part of Isai. lxii. 11 is supposed to be interwoven: “Tell ye the daughter of Sion.” It is also referred to John xii. 15: where, says Dr. Randolph, the evangelist either followed some other translation, or chose to express in short the sense, but not the words, of the prophet.

10. —I will cut off] ὁ. Ar. Syr. read והכרת And he shall cut off; which better suits the rest of the verse. But see v. 12, 13.

Ephraim and Judah shall not engage in war, to spread the Messiah's kingdom: but their spiritual King shall peaceably convert the Gentiles, and shall extend his dominion every where.

11. —by the blood of thy covenant] By the covenant which I have made with thee, to be merciful to my people. The words allude to the Jewish custom of ratifying covenants by the blood of victims.

- I have sent forth thy prisoners from the pit
Wherein *was* no water.
- 12 Return ye to the fortrefs, O prisoners of hope:
Even this day do I declare *it*,
I will restore double *blessings* unto thee.
- 13 For I have bent Judah for myself;
I have filled the bow *with* Ephraim:
And I will raise up thy sons, O Sion,
Against thy sons, O || Greece:
And I will make thee as the sword of a mighty man.
- 14 And Jehovah shall be seen over them,
And his arrow shall go forth as the lightning:
And the Lord Jehovah shall blow the trumpet,
And shall go forth with whirlwinds of the south.
- 15 Jehovah *God* of hosts shall defend them;
And they shall devour, and shall subdue *with* sling-stones;
And they shall drink, and shall shout as *with* wine;

And

I have sent forth] V. *δ*. Ar. Syr. read אמתה and שלחת. One MS. has אמתה. "Thou also —hast sent forth &c." But see v. 12, 13.

—the pit] Deep dry pits, says Cappellus, were frequently prisons in the east. The restoration from the Babylonish captivity, and the great future restoration, may be both foretold in this passage.

12. —to the fortrefs] To Jerusalem, rebuilt and fortified: or, to the new Jerusalem, after the dispersion by the Romans. See Rev. xxi. 12.

—O prisoners of hope] A beautiful address: as God, when he doomed his people to banishment, by no means totally rejected them.

13. —bent Judah] A strong and sublime manner of expressing that God would use Judah and Ephraim as his instruments of destruction.

—O Greece] Alexander the Great is described as king of Javan or Greece: Dan. viii. 21. And that the Barbarians called all the Greeks Ιαῶνις, see Boch. Geogr. L. iii. c. iii.

"I will animate the Jews against the troops of Antiochus, who was of Macedonian descent." Grot. It is true that Judas Maccabeus gained

some advantages over the Syrians. But the language of this prophecy seems too strong for these events; and may remain to be fulfilled against the present possessors of the countries called Javan; which were Greece, Macedonia, and part of Asia Minor.

14. —of the south] The word is used for the south-wind, Pf. lxxviii. 26. With violent tempests: according to the nature of the south-wind in the east. See Job xxxvii. 9. Isai: xxi. 1. The images in this v. are very sublime.

15. —they shall devour] Houbigant conjectures וילכו And they shall go. But the word is used figuratively for destroying.

—they shall drink] They shall plentifully shed the blood of their enemies; and, as it were, drench themselves with it. These metaphors are taken from beasts of prey. See Numb. xxiii. 24.

—and shall shout] Twenty-one MSS. and four ed. read ודמיו. *δ*. MS. V. read ושתו, And they shall drink them up as wine. But MS. A. has το αἷμα αὐτῶν, דמם. And they shall drink their blood as wine. Houbigant proposes דדם blood; or דמם their blood, as *δ*. MS. A.

And they shall be filled as a bowl, as the corners of the altar.

- 16 And Jehovah their God shall save them;
In that day *shall he save* his people as sheep:

For § crowned trophies shall be set up on their land.

§ Hebr. *stones of a crown.*

- 17 For how great is their prosperity, and how great is their comeliness!

The * harvest gladdeneth the young men, and the † vintage the maidens.

* Hebr. *corn.*
† Hebr. *choice wine.*

C. X. 1 Ask ye of Jehovah rain in the time of the latter rain:

Jehovah will make *ready* the ‡ lightning,
And will give you || abundance of rain,
Even to every man the herb in the field.

‡ Hebr. *lightnings.*
|| Hebr. *rain of showers.*

- 2 For the images have spoken vanity;
And the diviners have seen a lie,
And have told false § dreams; they have comforted in vain.
Therefore have they gone away, as a flock;

§ Hebr. *dreams of falsehood.*

They

—as a bowl] Used in sacrifice, to contain the blood sprinkled on the altar.

—corners] At the base of the altar, where the blood was poured out. Lev. iv. 25.

16. —shall save them] MS. 30 reads וְהוֹשִׁיעַ, and in another MS. the ו is on a rasure. Perhaps the word was written וְהוֹשִׁיעָה, as it sometimes is; and the ה might easily pass into ו. According to this reading we may translate:

And Jehovah their God shall save,

In that day, his people as sheep.

—crowned trophies] “Victoriæ monumenta, lapides corona redimitti.” Houbigant, after Cappellus.

17. —their prosperity] I refer the affixes to עַם *people* in the foregoing verse. Perhaps we

may render “the prosperity bestowed by him” as —Vulnere tardus Ulyssi.

—gladdeneth] *Lætificat.* Cast. lex. But for this rendering I do not find sufficient authority. נִב, Prov. x. 31, is used metaphorically for *uttering* wisdom: and hence a question may arise whether the word in Pihel can mean *loqui facit*, vel, *exhilarat.* The margin of the English version has, *shall make to speak.* נִב is also used in the sense of *abounding*, Pf. lxii. 10: and therefore we may possibly render, ‘The corn aboundeth for the young men [to gather it;] and the choice wine for the maidens [to prepare it.]’ See 6. Micah vii. 1 עלילות signifies *racemantes fæminæ.* Victory is promised in the preceding verse; and fruitful seasons in this.

C. X.

1. Ask ye of Jehovah rain—] The promise of future plenty suggests mention of the means by which it might then be procured; supplication to Jehovah, and not to idols.

—give you] So Syr. five MSS. and a sixth at present; and Talm. Hierosol.

—abundance of rain] גֶּשֶׁם *Pluvia fortior.*

Cast. lex. and the word in Arab. signifies *gravitas ponderis ac oneris.*

2. —the images] This does not agree to the times after the captivity, when the Jews were no longer idolatrous.

—as a flock] Which changes its pasture in the wide places of the desert.

* Hebr. *visit upon.*

† Hebr. *he-goats.*

‡ Hebr. *the horse of his glory.*

- 3 They have been afflicted, because *there was* no shepherd.
Against the shepherds mine anger hath been kindled,
And I will * punish the † chief ones.
But Jehovah God of hosts will visit
His flock, the house of Judah;
And will make them as his ‡ goodly horse in war.
4 From him *shall be* the corner-stone, from him the nail,
From him the battle bow:
From him shall go forth every ruler together.
5 And they shall be as men who tread down
The mire of the streets, in war.
And they shall fight, for Jehovah *shall be* with them:
And the riders on horses shall be confounded.
6 And I will strengthen the house of Judah,
And the house of Joseph will I save:
And I will bring them back, for I have loved them;

And

—no shepherd] No King, or Ruler, over them.

The Babylonish captivity seems to be foretold. A determined future event is frequently spoken of by the prophets as past.

3. —the shepherds] The word is beautifully taken up from the preceding clause.

—chief ones] See Isai. xiv. 9. and Chald. has a word equivalent to *principes*.

—will visit] With mercy. The original word should be pointed as a participle. So Syr. and 6. MS. A. have *יְבִיטֵם*, and MS. V. *יְבִיטֵם*: either of which is a translation of *פֶּהָר*, *visitans est*, *vel, erit*.

4. From him] Judah.

—the corner-stone] See Judges xx. 2. 1 Sam. xiv. 38. Isai. xix. 13: where Bishop Lowth renders *פֶּהָר* *chief pillars*, and Chald. has a word denoting *principes*.

—the nail] That these were not only of general and necessary use in the eastern houses, but even ornamental and strengthening, and from the first building of the walls wrought into them, see Bishop Lowth on Isai. xxii. 23, and Harmer i. 191: where Ezek. xv. 3, Ezra ix. 8, and Eccclus xiv. 24, are quoted. It is also probable that the “hooked wooden pins which kept tents

firm and steady,” and “the hooks on the pillars of tents, on which the Arabs hang their clothes, baskets, saddles, and accoutrements of war, and on which Holofernes hung his faulchion, Judith xiii. 6,” may be alluded to. See Shaw's travels 4to. 221. fol. 287. “*Clavorum geminus usus; vel ut supellectilia, quæ ad ornatum vel usum domus parata sunt, ab iis suspendantur; vel ut tabulis, asseribus, trabibus compingendis inserviant.*” Vitring. in Isai. xxii. 23.

—the battle-bow] Both soldier and commander.

—every ruler together] The word *נֹגֵשׁ* is also used in a good sense, Isai. lx. 17. Judah shall furnish both civil and military governours. After the captivity, Judah again became a well regulated state.

5. —the riders on horses] The descendants of the Macedonians, who opposed the Maccabees. Grot. Houbigant.

6. —bring them back] We may read *וְהַשְׁבֵּתִים* with V. Syr. Chald. See v. 10. Many MSS. and four ed. read *וְהַשְׁבֵּתִים* *And I will settle them.*

—I have loved them] I have adopted them as my people.

- And they shall be as though I had not removed them afar off:
For I am Jehovah their God, and I will hear them.
- 7 And Ephraim shall be as a mighty man;
And their heart shall rejoice, as through wine:
And their sons shall see *it*, and shall rejoice;
Their heart shall exult in Jehovah.
- 8 I will hiss for them, and will gather them; for I have re-
deemed them:
And they shall multiply, *even* as they have multiplied.
- 9 For I will sow them among the people; and they shall
remember me in far countries:
And they shall preserve their children, and shall return.
- 10 And I will bring them back from the land of Egypt, and from
Assyria will I assemble them:
And I will bring them back into the land of Gilead and of
Lebanon;
And there shall not be found sufficient *place* for them.
- 11 And he shall pass through the sea, *with* distress *unto it*,
And shall smite the waves in the sea;
And all the depths of the River shall be dried up:
And the pride of Assyria shall be brought down,
And the sceptre of Egypt shall depart.
- 12 And I will strengthen them through Jehovah [their God;]
And in his name shall they walk, faith Jehovah.

I OPEN

7. —shall be] Two MSS. and one ed. read וְהָיָה. But Ephraim, as a noun of multitude, may be used plurally.

8. —hiss for them] Or, hiss them: make a signal for them by an inarticulate sound. See Bishop Lowth on Isai. v. 26. And see Isai. vii. 18.

9. —preserve] The Hebrew verb in Pihel signifies *to save alive*. See 6. Ar. Syr.

10. —Assyria] Whither the ten tribes were led into captivity; many of whom returned in consequence of Cyrus's decree.

—sufficient] See מִצֵּי Numb. xi. 22. Josh. xvii. 16. Judg. xxi. 14.

11. —*with* distress] “F. pro צָרָה legendum מצרים ut Is. xi. 15: vel saltem pro Genitivis

habendi צָרָה et גִּלְיָם.” Secker.

—the River] Nile. God will restore his people in a manner resembling the miraculous passage of the Red Sea and of the river Jordan.

—the pride of Assyria] Hence we are led to think that the Assyrian empire subsisted when this prophecy was uttered.

—of Egypt] “Nulla versio legit מִמִּצְרַיִם, ut מִיְהוּדָה Gen. xlix. 10. Et reperitur סָר sine termino a quo vel ad quem 1 Sam. xv. 32.”

Secker.

12. —[their God] 6. Ar. supply אֱלֹהֵיהֶם, which the hemistich seems to want.

—shall they walk] 6. Ar. and one MS. read יִתְהַלְלוּ shall they glory.

D d

C. XI.

- 1 OPEN thy doors, O Lebanon,
That the fire may devour thy cedars.
- 2 Howl, O fir-tree, because the cedar is fallen;
For that the goodly ones are destroyed.
Howl, O ye oaks of Bashan;
Because the fenced wood is felled.
- 3 *There is* a voice of *the* howling of the shepherds,
Because their goodliness is destroyed:
There is a voice of *the* roaring of young lions,
Because the pride of Jordan is destroyed.
- 4 THUS said Jehovah my God:
Feed thou the flock of slaughter;
5 Whose possessors slay them, and hold not themselves guilty;
And those who sell them say, Blessed be Jehovah, for I am
rich:
And their shepherds spare them not.

6 For

1. "That which moveth me more than the rest is in c. II, which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of the inhabitants, for which God would give them to the sword, and have no more pity on them. It is expounded of the destruction by Titus; but methinks such a prophecy was nothing seasonable for Zachary's time, (when the city yet, for a great part, lay in her ruins, and the temple had not yet recovered her's,) nor agreeable to the scope of Zachary's commission, who, together with his colleague Haggai, was sent to encourage the people lately returned from captivity to build their temple and to instaurate their commonwealth. Was this a fit time to foretel the destruction of both, while they were but yet a building? and by Zachary too, who was to encourage them? would not this better besit the desolation by Nebuchadnezzar?" J. Mede. Epist. lxi.

2. —the goodly ones] Trees. The original word is applied to cedars and vines. Ezek. xvii. 8, 23. Under these images the fall of mighty men, and the subversion of the Jewish polity, are represented.

3. —the pride of Jordan] The woods on its banks, the receptacles of lions. Jer. xlix. 19.

These three verses may be applied to the taking of Jerusalem by the Babylonians.

4. Feed thou—] This is an address to the prophet, who was to instruct and admonish a people over whom destruction impended.

5. —possessors] Their governours and false prophets; who expose them to the sword of their enemies by encouraging them in idolatry, the guilt of which they know not.

—slay them] Twenty-five MSS. and two ed. read יִהְרֹגוּן.

—sell them] Those who in effect sell them to their conquerors, regard nothing but their own immediate advantage; and bless Jehovah, with whose worship they mix that of idols, for their shortlived prosperity.

—say] Read יֹאמְרוּ with the versions and Chald.

And their shepherds—] Eight MSS. and three ed. read with the feminine affix, הֵן. The word may denote kings, prophets, and priests.

—spare them not] Read with the versions and Chald. יִרְחֲמֻהוּ.

- 6 For I will no longer spare
The inhabitants of the land, saith Jehovah:
But, behold, I will deliver men,
Every one into the hand of his fellow, and into the hand of
his king:
And they shall crush the land to pieces;
And I will not deliver out of their hand.
- 7 So I fed the flock of slaughter, because of the * poor of the * Or, *afflicted*.
flock. And I took unto me two crooks: the one I called Beauty,
8 and the other I called Bands: and I fed the flock. And I cut
off three shepherds in one month; and my soul was grieved at
9 them; and their soul also loathed me. Then I said, I will not
feed you: that which dieth, let it die; and that which is cut off,
let it be cut off: and let those *sheep*, which remain, eat every one
the flesh of her fellow.
- 10 AND I took my crook, *even* Beauty, and cut it asunder, to
break my covenant which I had made with all the † people. † Hebr. *peoples*.
11 And

6. For—] I call them the flock of slaughter: For &c.

—saith Jehovah] 6. MS. A. add *παροργισαυς*: and therefore read יהוה צבאות: "Jehovah God of hosts."

—deliver] "Παραδιδωμι 6. Syr. Vulg. Ch. Recte. Vid. 2 Sam. iii. 8." Secker.

—of his fellow—of his king] These seem to be the times described Hosea iv. 2. vi. 9. vii. 1, 5. viii. 4.

7. —I fed] Here the prophet speaks in his own person. I obeyed the command of Jehovah, given v. 4.

—because of] Houbigant proposes to read להכין *to establish*, for לכן. One MS. read originally למען "Because of the poor, or the afflicted, of the flock:" which reading agrees with Syr.

—two crooks] I assumed the appearance of a shepherd in the eyes of the people.

—Beauty] Eight MSS. and four ed. read נועם *beauty, pleasantness, or delight*. This was to denote how beautiful and pleasant the land would have been, if its inhabitants had kept their covenant with God.

—Bands] To signify the union which ought

to have subsisted between Judah and Israel. See v. 14.

8. And I cut off] Twenty-one MSS. and three ed. read ואכזיר. The prophet may be said to do what God did; either in the punishment of certain false prophets, which I suppose to be the preferable sense, or of certain wicked governors. See Hos. vii. 7. 2 Kings xv. xxiii. 34 &c. Secker proposes to point שלשת as if it signified a third part: and refers to c. xiii. 7, 8, 9: Rev. viii. 7—12: ix. 15—18. xii. 4.

—my soul] That is, *I*: and *their soul* is equivalent to *they*.

—at them] At the sheep of slaughter.

—loathed] ברהל has this sense in the Syriac.

9. —which dieth] A natural death.

—which is cut off] By violence.

—eat—the flesh] Become a prey to famine.

10. —with all the people] If the heathen nations are meant, the sense may be, that God broke his covenant with them; which originally was to this effect, that they should not subdue and lead captive his people. Deut. xxviii. 7. If עמים refers to the people of Judah and Israel,

D d 2

as

11 And it was broken in that day: and thus the poor of the flock, who observed me, knew that this was the word of Jehovah.

12 THEN I said unto them, If it be good in your eyes, give *me* my price; but if not, forbear. So they weighed *me* my price,

13 thirty *pieces* of silver. And Jehovah said unto me, Cast it unto the potter: a goodly † price at which I have been prized by them. Then I took the thirty *pieces* of silver; and cast || them, *in* the House of Jehovah, unto the potter.

† Hebr. *a magnificence of price.*

|| Hebr. *it.*

14 And I cut asunder my second crook, *even* Bands; to break the brotherhood between Judah § and Israel.

§ Hebr. *and between.*

15 And

as Mic. i. 2. Joel ii. 6. 1 Kings xxii. 28, the prophet may be understood as declaring by this act that his covenant of feeding the flock was broken.

11. —knew] The manner of instructing by action being agreeable to that of the ancient prophets.

12. —give *me* my price] Rate my labours as a true shepherd. And they rated it contemptuously; thirty pieces of silver being the price of a slave. Ex. xxi. 32.

13. —I have been prized] Jehovah calls the price of his prophet his own price: and commands that it should not be accepted, but given to another: and to the potter, to foreshadow the transaction related Matth. xxvii. 7.

It must be observed that earthen vessels were useful in the temple, to receive the oil and wine brought there. See Deut. xii. 17: xviii. 4: and the note on c. xiv. 20. We may therefore suppose that some Levites were employed within the sacred precincts to furnish them. To these, the humblest of his ministers in the temple, God commanded that the degrading price should be cast.

—by them] “Sic Syr. Vulg. Aq. Non video *מעל* hoc notare. Melius conveniret cum usu verbi *יקר*, בעיניהם; quod exhibet Ch.”

Secker.

—*in* the House of Jehovah] So Judas threw down the thirty pieces of silver in the temple. “Christi vetera omnia imaginem gerunt.” Grot. in loc.

On Matth. xxvii. 9 it must be observed, that

one MS. the Syriac and Perfic versions, and cod. Verc. & Veron. in Blanchini evang. quadr. read *διὰ τῶ προφήτου*. Origen also reads thus. H. 35. And August. de Conf. Ev. iii. 7, says: “Primo noverit non omnes codices evangeliorum habere, quod per Hieremiam dictum sit, sed tantummodo per prophetam.” See Wetstein. Griesback prefixes to *ἱερέως* his mark that it should probably be omitted; and adds to the authorities for omitting it Vers. neogræca, and cod. Lat. apud Lucam Brugensem. Kidder refers to R. Isaac, and Gloss. ordinar. as reading “per prophetam.” Dem. Mefs. p. ii. 75. Again: for *ἔδωκαν* one MS. has *ἔβαλον*, and Evang. 24, and Syr. Perf. read *ἔδωκαν*. Randolph suggests that this reading is probable from what follows, *καθὰ συνέταξέ μοι κύριος*, which clause occurs in Arab. It must be further observed, that the passage in St. Matthew is rather a reference than a quotation. The words, *τῇ τιμῇ τῶ τιμηθέντος, ὃν ἐτιμήσαντο ἀπὸ ἱσὼν Ἰσραὴλ*, are inserted to remind the reader of the transaction as recorded by the prophet. The words *בֵּית יְהוָה*, *in* the House of Jehovah, are omitted; though they were apposite to the Evangelist's purpose. And the words *אֶל הַיָּוֵר*, *unto the potter*, are accommodated to the particular fact mentioned in the evangelical history. Matthæus sensum magis, quod in allegationibus frequenter fieri solet, quam verborum habitum respexit. See Owen on the Sept. vers. §. vii. Randolph, and Kenn. diff. gen. §. 49.

14. —the brotherhood] I cannot explain this passage without supposing that the kingdom of Israel subsisted when the prophet wrote it; and that

15 And Jehovah said unto me again:

TAKE unto thee the instruments of an unwise shepherd.

16 For, behold, I *will* raise up a shepherd in the land:

Of that which is cut off he shall not take account;

That which is young he shall not seek;

And that which is hurt he shall not heal:

That which standeth *firm* he shall not sustain:

But he shall eat the flesh of that which is fat, and break
their hoofs.

17 Woe unto the * worthless shepherd who forsaketh the flock: * Hebr. *shepherd*
Destruction *shall be* on his arm, *of nought.*

And on his right eye:

His arm shall surely be † withered,

And his right eye shall surely be ‡ darkened.

† Hebr. *in*
withering shall
be withered.

‡ Hebr. *in dark-*
ening shall be
darkened.

C. XII. I

THE PROPHECY of the word of Jehovah.

Concerning Israel saith Jehovah,

Who stretcheth out the heavens, and layeth the foundations
of the earth,

And formeth the spirit of man within him:

2 BEHOLD

that either the wars between Judah and Israel are referred to, see 2 Kings xvi. 5, or the captivity of the ten tribes, when the brotherly connection between these kingdoms ceased.

15. —instruments of an unwise shepherd] Houbigant reads *אוייל*. Such instruments, says Grotius, are an iron crook, a scrip containing nothing useful to the sheep, and such like.

16. —a shepherd] Some wicked king, and most probably Hoshea. 2 Kings xvii. 1, 2.

—which is cut off] Five MSS. and one ed. read *הנכחדת*.

—which is young] One MS. reads *הנעריר*. The word in Chald. signifies *de loco in locum transfudit*: and in Arab. *qui nullo loco quiescit*. See Buxt. lex. Chald. and Cast. lex. The ancient versions, the Chaldee, and Schultens animadv.

phil. p. 540, lead us to render, *that which wandereth*. "Videtur legendum *הנער*, nam his reddunt *הנער* *δασυνορμίζω* *οι* *δ*." Secker.

Compare Ezek. c. xxxiv. 4, 16. Jer. xxiii. 1—4.

—break their hoofs] By an *ὀσσεολογία*. When he catches them with his armed crook, for slaughter.

17. —shepherd] V. Syr. Chald. read in the singular, *רעה* *shepherd*, and *עזב* *forsaketh*. One MS. reads *רעה*, and a second read so originally.

—his arm—his right eye] The wicked governor, or governours, spoken of v. 16, may have been thus judicially punished by the hand of God; or may have suffered these specific evils from victorious enemies. Or the meaning is, that the punishment of such shall be signal.

C. XII.

1. —Israel] Under this term all the tribes are here comprehended. See Ezek. xxxvii.

15—22. Mal. i. 1.

- 2 BEHOLD I will make Jerufalem
 † Hebr. a bowl.
 ‡ Hebr. peoples.
 A † cup of trembling to all the ‡ people round about :
 And for Judah also shall it be,
 In the siege against Jerufalem.
- 3 And it shall come to pass, in that day,
 That I will make Jerufalem
 || Hebr. a stone
 of burthen.
 § Hebr. peoples.
 * Hebr. in cut-
 ting shall be cut.
 A || burthenstone to all the § people :
 All who burthen themselves with it shall be deeply
 * wounded.
 And all the nations of the earth shall be gathered together
 against her.
- 4 IN that day, saith Jehovah,
 I will strike every horse with astonishment, and his rider with
 madness;
 And upon the house of Judah will I open mine eyes,
 And every horse of the † people will I strike with blindness.
 † Hebr. peoples.
- 5 And the leaders of Judah shall say in their heart ;
 There is strength to the inhabitants of Jerufalem
 Through Jehovah Lord of hosts their God.
- 6 In that day will I make the leaders of Judah
 As an hearth of fire among wood,

And

2. A cup of trembling] An inebriating and stupifying potion of the strongest liquors and drugs. Jerufalem shall strike the nations with dread and astonishment.

—shall it be] I suppose כפ the cup to be understood. Eleven MSS. and three ed. read תהיה, MS. 251 read so originally, and three others read so now. The gender of כפ is not determined: it makes כפות in the plural, and may perhaps be joined with a feminine verb. Syr. renders, "And also against Judah shall be distress [מצר] together with [עם] Jerufalem." Two MSS. in Houbigant, and 6. MS. A. read והיה. Houbigant renders, Ascendetque [יעל] ipse Judah, ut sit [והיה] cum eis qui Jerufalem obsidebunt: which is inconsistent with v. 4—7. If I were allowed a conjecture, I would read אהיה "will I [Jehovah] be." See v. 6, 7.

—the siege] A future siege, after the final restoration of the Jews. See on c. xiv. 3. and Rev. xx. 9.

3. A burthenstone] which will bruise, if not crush, those who attempt to move it.

—all the nations] Many nations: as c. xiv. 2: the nations round about: as v. 6, and c. xiv. 14.

4. In that day] This prophecy remains to be accomplished. The language here, and v. 6—9 is much too strong to denote the successes of the Maccabees against the Seleucidæ.

5. —to the inhabitants] For לי יושבי, "The inhabitants of Jerufalem are a strength unto me," Houbigant proposes to read ליושבי; and one MS. reads ליושבי, and perhaps another. "Recte videtur Ch. legisse ליושבי. Vid. v. 2: et xiv. 14." Secker. Syr. reads very well, אמוצנו לנו, have prevailed unto us, a nobis.

6. —an hearth] The word may be rendered a pot, "The Arabs make a fire in a great stone pitcher, and, when it is heated, spread paste upon it, which is baked in an instant." Harmer i. 233.

And as a lamp of fire in a sheaf:

And they shall devour, on the right hand and on the left,

All the † people round about.

† Hebr. peoples.

And Jerusalem shall again be inhabited in her own place in peace.

7 Jehovah will also save the tents of Judah, as in old time:

That the glory of the house of David should not magnify itself,

Neither the glory of the inhabitants of Jerusalem, against Judah.

8 In that day Jehovah will defend

The inhabitants of Jerusalem:

And he that is feeble among them shall be,

In that day, as David;

And the house of David *shall be* as God,

As the angel of Jehovah before them.

9 And it shall come to pass, in that day,

That I will seek to destroy all the nations

Which come against Jerusalem.

10 AND I will pour upon the house of David,

And upon the inhabitants of Jerusalem,

A spirit of favour and of supplications:

And they shall look on him whom they pierced;

And

—be inhabited] The true reading is *ויושבה*.

—in peace] Houbigant ingeniously conjectures that we should read *בשלוש*, for *בירושלם*. 6. MS. A. Pachom. Arab. and one MS. omit *בירושלם*; without which word the sense is complete.

7. —as in old time] Four MSS. the Jerusalem Talmud, and V. 6. Ar. Syr. have the particle of similitude *כ*, before *ראשנה* or *בראשנה*. See the same alteration Joel ii. 23.

—of the inhabitants] Six MSS. read *יושבי* or *ישיבי*, with the versions and Chald. In v. 8, 4 MSS. the versions and Chald. read the same participle plurally; and in v. 10 we find the plural reading of this word in fifteen MSS. two ed. the versions and Chald. agreeably to c. xiii. 1.

8. —defend] The verb *גנן* is here used with *בער* *pro, circa, super*; as *מגן*, a shield, is used Pf. iii. 3.

10. And I will pour—] God's signal interposition in behalf of Judah and Jerusalem, after their future restoration, having been foretold, the prophet proceeds to foretell their conversion to Christianity.

—of favour] Which shall conciliate favour. See Tayl. conc. voc. *חנן*.

—on him] Thirty-six MSS. and two ed. read *אלי*: three other MSS. read so originally; six perhaps read so; six read so now; and eleven have *אלי* in the margin, as Keri. And yet *אלי*, *on me*, may be traced in the ancient versions and Chald. *אלי* was also noted as a various lection by

And they shall mourn for him, as *with* the mourning for an only son;

And the bitterness for him *shall be* as the bitterness for a first-born.

11 In that day the mourning shall be great in Jerusalem,
As the mourning of Hadadrimmon in the valley of Megiddo.

|| Hebr. *families* 12
families.

And the land shall mourn, every || family apart:

The family of the house of David apart, and their wives apart;

The family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart;

§ Hebr. *Simeï.*

The family [of the house] of § Simeon apart, and their wives apart:

14 All the families which remain,
Every family apart, and their wives apart.

IN

by R. Saadiah, who lived about the year 900. See Kenn. diff. gen. §. 43. "Citant תלין Tal-mud et R. Saadiah Haggaon. Poc. Append. in Mal." Secker. Dr. Owen shews that Ignatius, Justin Martyr, Irenæus, Tertullian, and Barnabas favour the reading of תלין. Enquiry—Sept. version. Sect. iv. The present reading of ה. in the English polyglot is, καὶ ἐπιβλέψουσαι πρὸς μὲν, ἀντ' ὧν κατωρχήσαντο. The last word arises from transposing רקר into רקר; as Dr. Owen observes, and Kenn. diff. gen. §. 70. But Ignatius and Justin Martyr read, ὁψουσαι εἰς ὃν ἐξικέντησαν. See Owen and Kennicott ubi supr. And it is very observable that in the Aldine edition of the Septuagint we read, καὶ ἐπιβλέψουσαι πρὸς μὲν, εἰς ὃν ἐξικέντησαν, ἀντ' ὧν κατωρχήσαντο. Here two renderings are inserted; and εἰς ὃν ἐξικέντησαν is made of equal authority with the other. The very valuable Pachomian MS. of ה. reads εἰς ὃν ἐξικέντησαν, instead of ἀντ' ὧν κατωρχήσαντο.

"Potest תת אשר notare eo quod, ut vertunt ה. Ch. vel quem. Vid. Nold. Et sic post Dativum adhibetur Jer. xxxviii. 9. Quin et תת Dativi vicem explet. Vid. Nold." Secker.

See this text John xix. 37: Apoc. i. 7: and רקר, to pierce, c. xiii. 3.

—the bitterness] Altering the points in הבר twice, will remove all grammatical difficulty from this passage.

11. —Hadadrimmon] Jerom says that this was a place near Jezreel, called in his time Maximianopolis. De Lisle places it near Megiddo, where Josiah was slain; over whom great lamentation was made. 2 Chron. xxxv. 22—25. "Pro הדרומון habet Syr. בר אמון, i. e. Josiæ: 2 Reg. xxi. 24: quem et nominat Ch. sed post Achabium ab Hadadrimmone occisum."

Secker.

—Megiddo] Eight MSS. and Syr. read thus for Megiddon.

This mourning of the Jews will take place on the reappearance of their Messiah from heaven, Apoc. i. 7. xx. 4; when the restored descendants of those Jews who slew him shall be touched with the deepest compunction for the guilt of their forefathers.

12. —Nathan] A son of David. Luke iii. 31.

—their wives apart] On account of the season of humiliation. 1 Cor. vii. 5.

13. —[of the house] of Simeon] Three MSS. and Syr. Chald. supply בית: which I suppose to be the true reading. For Simeï ה. Ar. Syr. have Simeon. In the margin of the English version we have, "Or, of Simeon, as LXX." Our translators therefore thought that the Hebrew text might sometimes be corrected by the Greek version.

- C. XIII. 1 IN that day shall a fountain be opened
To the house of David, and to the inhabitants of Jerufalem,
For fin, and for defilement.
- 2 And it shall come to pafs in that day,
Saith Jehovah *God* of hofts,
That I will cut off the names of the idols out of the land;
And they shall no more be remembered:
And the prophets also,
And the impure spirit,
Will I caufe to pafs out of the land.
- 3 And it shall come to pafs, when any shall yet prophesy,
That his father and his mother shall fay unto him,
Even thofe who begat him; Thou shalt not live,
Because thou haft fpoken falfehood in the name of Jehovah.
And his father, and his mother, who begat him, shall pierce
him through when he prophefieth.
- 4 And it shall come to pafs, in that day, *that* the prophets shall
be afhamed
Every one of his vifion, when he prophefieth;
Neither shall they wear a * rough garment to deceive.
- 5 But *each* shall fay, I *am* not a prophet:
I *am* a man that tilleth the ground:
For *another* man hath poffeffed me from my youth.

* Hebr. *garment of hair.*

6 And

1. —be opened] *Scaturiet, erumpet.* Schult. animadv. phil. 549.

—defilement] Here is an allufion to the water of feperation, or of purification for fin. Numb. xix. 9. Means of purification from moral pollution fhall be afforded to the Jews by the terms of the Chriftian covenant.

2. —idols] This prediction, that idols and falfe prophets fhould ceafe at the final reftoration of the Jews, feems to have been uttered when idolatry, and groundlefs pretensions to the fpirit of prophecy, were common among the Jews; and therefore before the Babylonifh captivity.

—the prophets] The falfe prophets.

—the impure fpirit] Of divination by evoking

the dead, or by any means which caufed legal impurity.

3. —yet prophesy] That is, falfe. So v. 4.

—pierce him through] Fifteen MSS. read ודקרוהו.

4. —when he prophefieth] One MS. reads בזהתנבותו. And four MSS. read thus, 1 Sam. x. 13.

—wear a rough garment] This feems to have been the practice of falfe prophets, in imitation of fome eminent ones among the true. See 2 Kings i. 8.

5. —poffeffed me] וקנני hath been the buyer of me. "Emit enim me herus jam inde ab adolescentia mea." Houb.

E c

- 6 And *one* shall say unto him;
 What are these strokes within thine hands?
 And he shall say,
Those with which I have been stricken in the house of my friends.
- 7 AWAKE, O sword, against my shepherd,
 And against the man *who is* near unto me,
 Saith Jehovah God of hosts.
 [I will] smite the shepherd, and the sheep shall be scattered;
 And I will turn mine hand against the little ones.
- 8 And it shall come to pass in all the land, saith Jehovah,
That two parts therein shall be cut off *and* shall die,
 And the third part shall be left therein.
- 9 And I will bring the third part through the fire,
 And will refine them as silver is refined,
 And will try them as gold is tried.
 They shall call on my name, and I will answer them;
 And I will say, *They are* my people:
 And they shall say, Jehovah *is* my God.

I BEHOLD,

6. — strokes] Marks, or punctures, sometimes received in honour of idols.

—of my friends] These are not idolatrous marks; but those of the master to whom I belong. See Bishop Lowth on Isai. xlv. 5.

—within] “Vid. Prov. xxvi. 13. ubi בֵּין idem sonat quod בְּתוֹךְ Prov. xxii. 13. Vid. et Nold. sign. 2, 3.” Secker.

7. —my shepherd] Ten MSS. and one ed. read יָעִי, agreeably to the versions and the masoretical punctuation. יָעִי may signify *my friend*, which sense better answers עֲמִיתִי, *socium proximum meum*, in the next hemistich.

—smite] Houbigant observes that Arab. reads יָנִי *I will smite*: which is agreeable to what follows, *And I will turn* &c. and appears from the *exigentia loci* to be the true reading. See Matth. xxvi. 31. Mark xiv. 27. “MS. n. 1 bibliothecæ S. Marci, Venetiis, et MS. n. 4, San-Germanensis, Parisiis, habent πατάξω τὸν ποιμένα.” Kenn. diff. gen. §. 44. 6. ed. Ald. and MS. Pachom. read πατάξω τὸν ποιμένα. “MS. Copt. potest esse *percutite* vel *percutite*.” Mr. Woide.

—shall be scattered] Nineteen MSS. add the

ך at the end of the original word. Two read הַתְּפִינָה. “Διασκορπισθήσονται MS. Copt. et Ald.” Mr. Woide. Διασκορπισθήσονται 6. MS. A.

This verse relates to the Messiah and his *little flock*. Luke xii. 32. The prophet goes back to this great subject of prophecy, after having told some events posterior to Christ’s appearance: and then proceeds to other events subsequent to that grand epocha in the history of the Jews and of mankind; some near it, and some remote.

8. —and shall die] “Præponunt *vau* 6. Syr. Vulg. Præcedit *vau*.” Secker.

—the third part] One reads וְהַשְּׁלִישִׁי. I incline to interpret this verse of the destruction brought on the Jews by Titus.

9. —as gold is tried] Ut fulvum spectatur in ignibus aurum. Ov.

—call on my name] As disciples of the Messiah.

And I will say] 6. Ar. Syr. read וְאִמַּרְתִּי. Observe that י precedes.

This verse may be understood of those Jewish Christians who survived the calamities which their country suffered from the Romans.

- C. XIV. 1 BEHOLD, the day of Jehovah * cometh,
That thy spoil shall be divided within thee. * Hebr. *cometh*
to Jehovah,
- 2 For I will gather all the nations
 Against Jerusalem to war:
 And the city shall be taken, and the houses plundered,
 And the women defiled.
 And † half of the city shall go into captivity; † Or, *a portion.*
 And the ‡ residue of the people shall not be cut off from the ‡ Or, *a residue.*
 city.
- 3 AND Jehovah shall go forth, and shall fight against those
 nations,

As

2. —all the nations] Many nations served un-
 the Romans.

—defiled] So Lam. v. 11.

—half] That the Hebrew word may be ren-
 dered *a portion*, see Judges ix. 43. Dan. xi. 4.
 Here the city is spoken of: but c. xiii. 8 refers
 to the whole land.

—the residue] The Romans spared the young
 and useful part of the Jews. Jos. B. J. vi. ix. 2.
 However, these were either condemned to the
 mines in Egypt, or exposed to the sword and to
 wild beasts in the provincial theatres, or sold for
 slaves. ib. It must be observed that the forty
 thousand, who were permitted to go where they
 pleased, were Idumeans. B. J. vi. viii. 2.

—shall not be cut off from the city] “Si illi,
 qui post urbem expugnatam superstites erunt,
 non delebuntur ex urbe, ergo ipsa urbs non de-
 lebitur.—Ergo hæc relinquenda sunt ad tem-
 pora reditus Judæorum.”—Houbigant. Judæi
 hæc sub Gog dicunt esse complenda. Hieron.

If the reader should think that these words
 cannot be interpreted of excision *before the de-
 struction of the city by the Romans*, we may sup-
 pose that the unconverted Jews will rebuild Je-
 rusalem: that this city will be taken: c. xiv. 1, 2:
 that the Jews will be converted by a glorious

appearance of their Messiah, and will express
 great humiliation at the conduct of their ances-
 tors towards him: c. xii. 10—14. that Jehovah
 will then interpose in their behalf: c. xii. 2—9:
 that at this period the Jews will be pure from
 moral pollution; and will abhor the idolatry and
 false prophesying which were so prevalent when
 this prediction was uttered: c. xiii. 1—6: that
 c. xiii. 7—9 refer to Christ, to the destruction by
 the Romans, and to the partial conversion of the
 Jews; and serve as an introduction to another
 calamity, c. xiv. 1, 2, and to another divine in-
 terposition, c. xiv. 3, 4, 5: and that the glories
 of the future Jerusalem, and God's vengeance
 on her enemies, are the subject of c. xiv.
 6—21.

3. —those nations] If, as I am disposed to
 think, the Romans are meant in the foregoing
 verse, we may here understand the descendants
 of the many people who warred under the Ro-
 man standard, and who will be confederates with
 Gog and Magog, or with the Turks who were
 originally Scythians. See Boch. Geogr. l. iii.
 c. xii. xiii. I consider this prophecy as coin-
 ciding with Ezek. xxxviii. xxxix. See also
 Rev. xx. 8, 9.

- As when he fighteth in the day of battle.
- 4 And his feet shall stand in that day
Upon the mount of Olives,
Which *is* before Jerusalem on the east.
And the mount of Olives shall be rent
From the || midst thereof, eastward and westward;
So that there shall be a very great valley:
And half of the mountain shall remove northward, and half
thereof southward.
- 5 And ye shall flee *by* the valley of the mountains:
For the valley of the mountains shall reach unto Azal:
Ye shall even flee, as ye fled before the earthquake
In the days of Uzziah king of Judah.
And Jehovah my God shall come,
And all his saints with him.
- 6 AND it shall come to pass, in that day,
That there shall not be a § bright light and darkneis;
7 But there shall be one day:
This is known unto Jehovah:
There shall not be day, and there shall not be night:
But it shall come to pass that at even-tide there shall be light.
- 8 AND it shall come to pass, in that day,
That living waters shall go out from Jerusalem;

Half

—in the day of battle] “על ימא דסוף, *at the Red Sea*. Chald. Videtur latere nomen aliquod proprium.” Secker.

5. —ye shall flee] Even you who are to be preserved shall be struck with terror at this event: much more the enemies of God.

—of the mountains] Read הרים with 6. MS. A. Syr. Chald. and one MS. The *mem* final has probably been omitted by the abbreviated way of writing “הרי.”

—Azal] Probably a place so called because it was *near* Jerusalem.

—earthquake] See Amos i. 1.

And all] So the versions and Chald. many MSS. and one ed.

—his saints] So Syr. Ar. Chald.

—with him] So the versions and Chald. and many MSS.

6. —a bright light] See יקר Job xxxi. 26. *Lux claritatum, gloriarum*.

—and darkneis] Read with Keri, very many MSS. and nine ed. וקפאון, from קפא *coagulare, condensare*: whence, says Cappellus, the substantive signifies *densa caligo, atra nox*.

7. This is known—] When this glorious period shall arrive is known to God only. See Rev. xxi. 23. xxii. 5.

8. —living waters] That is, running waters. The passage refers to the wide effusion of divine knowledge from Jerusalem, when restored.

Half of them toward the * eastern sea,
And half of them toward the † western sea:
In summer and in winter shall it be.

* Hebr. *former*.

† Hebr. *hinder*.

9 AND Jehovah shall be ‡ King over all the earth:
In that day *there* shall be one Jehovah, and his name one.

‡ Hebr. *for King*.

10 And he shall encompass the whole land as a plain,
From Geba to Rimmon south of Jerusalem:
And she shall be exalted, and shall be inhabited in her place,
From the gate of Benjamin to the place of the former gate,
And unto the corner-gate;

And from the tower of Hananeel unto the king's || wine- || Hebr. *vats*.
presses:

11 And men shall dwell therein, and there shall be no
more § curse;

§ Or, *utter de-*
struction.

And Jerusalem shall be inhabited in security.

12 AND this shall be the calamity
With which Jehovah will smite all the * people
Who warred against Jerusalem.

* Hebr. *peoples*.

Their flesh shall consume away while they stand on their feet;
And their eyes shall consume away in their sockets;
And their tongue shall consume away in their mouths.

13 And it shall come to pass, in that day,
That there shall be a great † tumult among them from † Or, *destruction*.
Jehovah;

And

—eastern—western sea] See the note on
Joel ii. 20.

—in summer] In those countries most springs
failed during that season.

10. And he shall encompass] I suppose the
true reading to be וסב, or וסוב. V. and Syr.
have the conjunction *and*. Jehovah shall en-
compass the whole land for the purpose of pro-
tection, as a plain is encompassed by moun-
tains.

—Geba] In Benjamin, north of Jerusalem.
Josh. xxi. 17.

—Rimmon] In Judah, to the south of Jeru-
salem. Josh. xv. 32.

—shall be exalted] One MS. reads ורמה.
See on Amos ii. 7.

—the gate of Benjamin] That this gate was

probably to the north of Jerusalem, see Jer.
xxxvii. 12, 13.

—the former gate] Supposed to be that called
the old gate, Neh. iii. 6. xii. 39; placed by
Lightfoot towards the southwest. V. ii. p. 28.

And unto] Five MSS. read ועד. So V. Syr.

—the corner-gate] See 2 Kings xiv. 13.
2 Chron. xxv. 23. Jer. xxxi. 38.

—tower of Hananeel] Placed by Cocceius
eastward: who observes that the tower and the
corner-gate seem mentioned as two extremities
of the city. Syr. Vulg. read וממנרל.

—winepresses] Near the King's gardens, south-
ward. Cocceius.

12. —shall consume away] The versions and
Chald. read in the future ימק. A description of
famine, or of consumption. Mr. Lowth.

- And they shall lay hold every one on the hand of his neighbour,
 But his hand shall rise up against the hand of his neighbour.
 14 And Judah also shall fight in Jerusalem:
 And the wealth of all the nations round about shall be gathered together,
 Gold, and silver, and apparel, in great abundance.
 15 And in like manner shall be the calamity
 Of the horse, of the mule, of the camel, and of the as,
 And of † every beast which shall be
 In those camps; *even* according to this calamity.
 16 AND it shall come to pass *that* every one who is left among
 all the nations,
 Which came against Jerusalem,
 Shall go up from year to year
 To worship the King Jehovah *God* of hosts,
 And to keep the feast of tabernacles.
 17 And it shall come to pass *that* whoever will not go up,
 Of the families of the earth, unto Jerusalem,
 To worship the King Jehovah *God* of hosts,
 Upon them shall be no rain.
 18 But if the family of Egypt
 Go not up, and come not;
 Upon them shall be the calamity
 With which Jehovah shall smite the nations
 Who go not up
 To keep the feast of tabernacles.
 19 This shall be the punishment of Egypt;
 And the punishment of all the nations

Who

13. —his hand shall rise up] Intestine divisions, and hostilities where friendship was expected, shall be added to the foregoing divine judgments.

14. —in Jerusalem] So *6*.

15. —beast which shall be] Fourteen MSS. read תרדמה.

16. —feast of tabernacles] Shall abide for some days in Jerusalem, to behold the display of God's glory. The prophet speaks according to Jewish ideas, here and v. 20, 21.

17. Of the families of the earth] There is a restriction, v. 16, to such nations as warred against Jerusalem.

18. —Egypt] Where, by the situation of the country, there is no rain.

Upon them shall be—] Four MSS. and *6*. Syr. omit the second וְלֵא.

—the calamity] Famine: which would be the consequence, if the rains did not fall in Ethiopia so as to cause an overflowing of the Nile.

Who go not up
To keep the feast of tabernacles.

20 IN that day shall there be
On the bells of the horses, HOLINESS TO JEHOVAH.
And it shall come to pass *that* the pots in the House of Jehovah
Shall be as the bowls before the altar.

21 And it shall come to pass that every pot, in Jerufalem and in
Judah,

Shall be || holy to Jehovah God of hosts :

|| Hebr. holiness.

And all who sacrifice shall come,

And shall take of them, and prepare food therein :

And *there* shall be no more a trafficker

In the House of Jehovah God of hosts, in that day.

20. On the bells] God's name shall be honoured in every circumstance.

—the pots] The meanest utensil in the House of God, see Neh. x. 39, shall be as the vessels of silver and gold used in solemn sacrifice.

21. And it shall come to pass] The utensils of the Jews shall be treated as holy : and the

worshippers shall use them reverently. (The idea of preparing food in them is taken from the custom of feasting after a sacrifice.) And no trafficker, see Ezek. xvii. 4, shall pollute the House of God ; as was the custom when the Messiah cleansed the temple.

THE BOOK OF MALACHI.

C. I.

I THE PROPHECY of the word of Jehovah to Israel, by
* Hebr. *by the hand of.* * Malachi.

2 I HAVE loved you, faith Jehovah.
But ye have said, Wherein hast thou loved us?
Was not Esau Jacob's brother, faith Jehovah?
Yet I loved Jacob,
3 And Esau I hated;
And have made his mountains a defolation,
And his inheritance *to be* for the serpents of the desert.
4 Although Edom say, We are impoverished,
But we will † build again the waste places;
Thus faith Jehovah *God* of hosts,

† Hebr. *return and build.*

They

1. —by Malachi] He lived after Zechariah, because in his time the temple was built. C. iii. 10. It is probable that he was contemporary with Nehemiah. Comp. c. ii. 11. Neh. xiii. 23—27. c. iii. 8. Neh. xiii. 10. We may also conclude, from c. iv. 4, 5, 6, that he was the last of the Hebrew prophets till John the Baptist appeared. Usher places him before Christ 416; and Blair, 436.

In v. 2—5 the prophet shews how much Jacob and the Israelites were favoured by Jehovah beyond Esau and the Edomites.

2. —Jacob] In giving him great external privileges.

3. —Esau I hated] I shewed him less love. Gen. xxix. 30, 31. I comparatively hated him, by giving him an inferior lot. And now I have not only laid waste the dwelling place of the Edomites, by the incursions of their enemies; but, v. 4, they shall remain the perpetual monument of my vengeance.

—[serpents] Serpentes fæminæ. From the Hebrew שָׂנָא, or the Arab. تَنَاه, *to double, to fold.*

They shall build, but I will throw down;
And *men* † shall call them, The border of wickedness,
And, The people against whom Jehovah hath indignation for
ever.

† Or, they shall
be called.

5 And your eyes shall see *it*; and ye shall say,
Jehovah is magnified beyond the border of Israel.

6 A son honoureth a father, and a servant his master.

If then I *be* a father, where *is* mine honour?

And if I *be* a master, where *is* my fear?

Saith Jehovah *God* of hosts unto you,

O priests, that despise my name.

But ye say, Wherein have we despised thy name?

7 Ye bring polluted food to mine altar.

Yet ye say, Wherein have we polluted thee?

In that ye say, The table of Jehovah, *it is* despicable.

8 Now if ye bring the blind || for sacrifice, *is it* not evil?

And if ye bring the lame and the sick, *is it* not evil?

|| Or, to sacrifice
it.

Present it, I pray you, unto thy Governour; will he be pleased
with thee,

Or will he § favourably accept thee?

§ Hebr. accept
thy face.

Saith Jehovah *God* of hosts.

9 And now, I pray you, entreat the face of Jehovah that he
would be gracious unto us.

From

4. —throw down] By Judas Maccabeus:
1 Macc. v. 65: and by John Hyrcanus. Jos.
Ant. xiii. ix. 1.

5. —your eyes] The eyes of the Jews in suc-
ceeding ages.

—beyond the border] *Εμπαλινδρ-ὑπεράνω*. *ὁ*. He
sheweth his great power in other countries be-
sides Israel.

6. —honoureth a father] Syr. Ar. read *אביו*
his father. *ὁ*. MS. Pachom. render *καὶ δόλος τὸν Κυ-*
ριον αὐτῶ φοβηθήσεται: and *ἐ φοβηθήσεται* is found in ed.
Ald. as if the clause were to be read interroga-
tively, and *אביו לא* had stood in the text. The
reading of the Pachomian MS. occurs in Chald.
and is confirmed by the context:

A son honoureth a father,
And a servant feareth his master.
If then &c.

And if &c.

From this v. to c. ii. 9, the prophet reproves
the priests and the people for sacrificing the re-
fuse of beasts; and denounces punishment against
the priests for not teaching the people their duty
in this respect.

7. —the table] The altar. Ezek. xli. 22.
xliv. 15, 16. They said in effect that the altar
of Jehovah was vile and contemptible; by of-
fering on it torn, blind, lame, and sick victims.

8. Now if—] Two MSS. read *כי*, to which
וכי is equivalent. Comp. Esai. xxxvi. 19.
2 Kings xviii. 34.

Maçant lectas de more bidentes. Virg.
See Lev. xxii. 20.

—unto thy Governour] Gifts of this nature
were customarily made in the east: and are to
this day. Harmer ii. 25.

F f

From your hand hath this been;
Shall I favourably accept any of you?

Would Jehovah God of hosts say.

10 Surely the doors shall be closed against you:
Neither shall ye kindle the fire of mine altar in vain.

I have no pleasure in you,
Saith Jehovah God of hosts:

* Hebr. an of-
fering of flour.

11 Neither will I accept an * offering at your hand.
For, from the rising of the sun even unto the going down
thereof,

My name shall be great among the nations;
And in every place shall incense be brought unto my name,
And a pure offering:

For great shall my name be among the nations,
Saith Jehovah God of hosts.

12 But ye profane it, in that ye say,
The table of Jehovah, it is polluted;
And what is offered thereon, even its food, is despicable:

13 Ye say also, Behold, it is of weariness:
And ye snuff at it:

Saith Jehovah God of hosts.

And

9. Shall I—] 6. Ar. Syr. read *האנש*: and the present reading is on a rasure in two MSS.

Would—say] See Judges viii. 8.

10. Surely] 6. and one MS. read *כי* for *מי*: which Houbigant approves of.

—shall be closed] 6. and Houbigant read *יסגרו*. One MS. reads *יסגר*: claudet quis: i. e. claudentur.

—in vain] To no purpose as to propitiating me. See *חנם* Prov. i. 17.

11. —incense] Seven MSS. read *בוקמ* *suf-fumigatum*. We have here a prophecy of the conversion of the gentiles; and, as usual, under Jewish images. See Zech. xiv. 16.

12. —polluted] Ye treat it as if it were impure, and unworthy of the choicest offerings.

—what is offered thereon] Called *עב*, proven-

tus, because the priest had a portion of it. We may render this verse:

And as to what is offered thereon, its food is despicable.

13. —ye snuff at it] See Haggai i. 9. Ye say: Attendance on the altar, and partaking of its sacrifices, are a burthensome task: and ye turn from them with disgust. Two MSS. read *אחרי*: and Jarchi says (see Cappellus) that this is one of the eleven places which the scribes have corrected. According to this various lection we must render, "And ye snuff at me." The *י* and *א* are often confounded: Great beauty would be restored to Ps. xcv if at v. 7 we read *בקולי* for *בקולי*; and suppose that God speaks from these words, "To day if ye shall hear my voice."

And ye have brought *that which was* torn, and the lame, and the sick:

And ye have also brought an offering of flour:

Shall I accept it from your hand,

Saith Jehovah *God* of hosts?

14 But cursed *be* the deceiver, who hath a male in his flock,
And voweth and sacrificeth unto Jehovah that which is marred.

For I am a great King,

Saith Jehovah *God* of hosts:

And my name *shall be* † had in reverence among the nations.

† Or, dreadful,
or, fearful.

C. II. 1 AND now to you is this commandment, O ye priests.

2 If ye will not hearken,
And if ye will not lay *it* to heart,
To give glory unto my name,
Saith Jehovah *God* of hosts;
I will send a curse upon you,
And I will curse your blessing:
And moreover I have cursed it *already*,
Because ye lay *it* not to heart.

3 Behold, I *will* take away from you the shoulder,
And I will scatter dung in your faces,

Even

—torn] By wild beasts. What had been violently taken by them as their prey; and rescued from them, or left by them.

And ye have also brought—] The rendering in *ó*. MS. Pachom. is *προσφέρειτε αὐτὰ εἰς θυσιαν*, which leads us to read *אתה מנחה*, “Ye have even

brought it *for* a sacrifice.”

14. —a male] See Lev. xxii. 19.

—unto Jehovah] Chald. many MSS. and six ed. read *לִיהוָה* for *לַיהוָה*.

—*God* of hosts] V. *ó*. Ar. Syr. and three MSS. supply *אלהי*.

C. II.

2. —your blessing] Read *ברכתכם* with *ó*. Ar. Chald. one MS. and Doctor Durell. The *vau* is omitted in eighteen MSS. which brings us nearer to the true reading. By *blessing* is meant the portion of the priests, which a dearth would lessen. See c. iii. 10, 11. The word is sometimes used for a *present*. See Joel ii. 14.

—I have cursed it] By sending you unfruitful seasons.

3. —take away—the shoulder] Houbigant reads *נָרַע* with *ó*. Ar. The shoulder, *נֶרֶע*, which is also the reading of *ó*. Ar. Houbigant, was the part which belonged to the priest. See Lev. vii. 32. Deut. xviii. 3.

—dung] The man was also the priest's. See Deut. xviii. 3. But such priests deserved only the dung which it contained.

† Or, *And ye shall be carried.*

- 4 *Even* the dung of your solemn sacrifices.
And *one* † shall carry you to *the same place* therewith.
And ye shall know that I have sent unto you
This commandment,
That my covenant may remain with Levi;
Saith Jehovah *God* of hosts.
5 My covenant was with him, *even* that of life and peace;
And I gave them unto him, *for* the fear wherewith he
feared me,
And was dismayed before my face.
6 The law of truth was in his mouth,
And unrighteousness was not found in his lips:
In peace and uprightness he walked with me,
And he turned away many from iniquity.
7 For the lips of the priest should || keep knowledge,
And *men* should seek the law from his mouth:
For he *is* the messenger of Jehovah *God* of hosts.
8 But Ye have departed out of the way;
Ye have caused many to stumble at the law;
Ye have made § void the covenant with Levi;
Saith Jehovah *God* of hosts.
9 Therefore have I also made you
Despicable and base before all the people;
According as ye keep not my ways,
But have respect to persons in the law.

|| Or, *retain.*

§ Hebr. *cor-rupted.*

- 10 HAVE WE not all one Father?
Hath not one God created us?

Why

—[solemn sacrifices] Or victims. See the Hebrew word, Ex. xxiii. 18. Ps. cxviii. 27.

And *one* shall carry] Or, as 6. And I will carry: et auferens *eo*. Ye shall be destroyed, and cast on a dunghill.

4. —my covenant may remain] That you may reform, and not be cast off.

5. —gave them] Life and peace. One MS. reads וְאֵתָּ: and this, or וְאֵתָּה, with the ה para-
gogic, which might easily pass into the *Mem* final, is the reading of V. 6. Ar. Chald.

And I gave him reverence that he might fear me;

And he was dismayed &c.

7. —should keep] Preserve, store up: so as to distribute it.

8. —caused many to stumble] To sin by offering blemished sacrifices.

9. —have respect to persons] Having one decision for the poor, and another for the rich. See Lev. xix. 15.

10. From this v. to v. 16 the prophet censures intermarriages of Israelites with women of another country, which Moses had forbidden, Deut. vii. 3; and also divorces, which seem to have been multiplied for the purpose of contracting these prohibited marriages.

- Why do we deal unfaithfully, every man against his brother,
By breaking the covenant * made with our fathers? * Hebr. of our fathers.
- 11 Judah hath dealt unfaithfully,
And abomination is committed in Israel and in Jerufalem:
For Judah hath profaned the holiness of Jehovah which he loveth,
And hath married the daughter of a strange god.
- 12 Jehovah will cut off the man that doeth this,
Him that § teacheth and him that answereth, from the tents § Or, wakeneth, of Jacob:
And him that bringeth an † offering to Jehovah God of hosts. † Hebr. an offering of flour.
- 13 And this also ye do:
Ye cover *with* tears the altar of Jehovah,
With weeping and *with* crying out.
Infomuch that he regardeth not an offering any more,

Nor

—deal unfaithfully] Act an unjust and inhuman part by putting away the daughter of a Brother-Jew.

—breaking the covenant] See Deut. vii. 3. חלל signifies to perforate; and as one ancient way of cancelling bonds was by striking a nail through them, see Col. ii. 14, hence the word signifies to make void. See Tayl. conc. in voc.

11. —hath dealt unfaithfully] Hebr. So Ephraim is used in the feminine Hof. iv. 18, 19. v. 9. ix. 13.

—which he loveth] Which Jehovah hath always loved. Or, rather, by a change of the points, which he [Jehovah] loveth אהב.

—the daughter of a strange god] That is, the worshipper of a different god from Jehovah. See Deut. xxxii. 19.

12. —the man] לנשי may be equivalent to אשת איש, or may be rendered to the man.

Him that teacheth—] We have here a proverbial expression for the whole family, as עציר ועובד, 1 Kings xiv. 10, *vinculus et liber*; that is, all. Bahr. So Ezek. xxxv. 7.

“ I will cut off him that passeth out and him that returneth.”

that is, all. See also 2 Chron. xv. 5. Possibly ער &c. may be a substantive signifying the waker; that is, the speaker, or the caller. To waken the ear, Isai. l. 4, is to pour instruction into it. Hence Vulg. may translate *magistrum, et discipulum*: and the words may mean “ the priest and the people.” That some of the priests married strange wives, see Neh. xiii. 23—30.

And him that bringeth—] Notwithstanding his oblations. But Houbigant observes that Syr. and Chald. read ממניש: “ So that there shall be none to bring near &c.” This reading would oblige us to interpret ער in a sense applicable to the priest.

Jehovah will cut off the man that doeth this,

Even him that teacheth &c.

13. —also] ה. Ar. read שנתתי.

“ And this which I hate ye do.”

This furnishes a very good sense.

Ye cover—] Or, overwhelm. The infinitive is here used as in Latin. See Ezek. i. 14. Isai. xxi. 5. The passage refers to the tears and groans of wives, divorced by priests, or referring to them for decisions.

- Nor receiveth *it with* good-will from your hand.
- 14 Yet ye say, Wherefore?
Because Jehovah was a witness
Between thee † and the wife of thy youth,
Against whom thou hast dealt unfaithfully:
Yet she *was* thy companion, and thy * covenanted wife.
15 And did not he make one flesh?
And *is there not* one spirit thereto?
And what doth he seek? A || godly seed.
Therefore take heed to your spirit,
And deal not thou unfaithfully to the wife of thy youth.
16 For I hate him that putteth away,
Saith Jehovah [*Lord* of hosts] the God of Israel:
And him that covereth violence with his garment;
Saith Jehovah *God* of hosts.
Therefore take heed unto your spirit, and deal thou not un-
faithfully.

17 YE

Nor receiveth *it with* good-will] See Chald. We may render, "Nor receiveth an acceptable sacrifice," or, "what is acceptable." Placabile quid. V. *דאכל*. *ו*. The natural cause of good-will: See Prov. x. 32.

14. —was a witness] He having been solemnly appealed to as a witness of the contract.

—dealt unfaithfully] *בגדת* is found in twelve MSS. and four ed.

15. And did not—] I much question whether sense can be made of the text, as it now stands. "And did he not make one?" Did not God make man and wife one flesh. Here the ellipses are harsh. "And hath he the residue of the spirit?" No, he hath its fulness; and can do what he pleaseth. "And wherefore one?" Wherefore did he make two one? "He sought a godly seed:" as opposed to a sensual one.

Or thus:

And did not One make *us*? See *v*. 10.

And hath he the residue of the spirit?

And what doth the One *God* seek? An holy seed. See Thelyphthora i. 136. ed. 2.

But I prefer transposing thus:

ולא אחד עשה שאר:

So one MS.

ורוח לו האחד:
ומה מבקש וגו'

The allusion is to Gen. ii. 24. Man and wife are one flesh and one soul.

—to your spirit] To your mind, or disposition.

—deal not thou unfaithfully] V. *ו*. Houbigant; and ten or eleven MSS. read *תגבור* or *תגבר*.

16. —I hate] Both *שנא* and *שלה* are participles.

—Jehovah] After this word *ו*. MS. A. and Syr. read *צבאות* of hosts.

And him—] As I do him that endeavoureth to conceal under his garment what he hath taken by violence: sub vestimento suo. See Syr. Chald. Nold. *על* §. 30. But *כסה* is often construed with *על* before its transitive case. See on Hab. ii. 14. This led De Dieu to render thus:

For violence covereth his garment: that is, overspreadeth or defileth it. Jude *v*. 23. Nocturnam maculat violentia vestem. His second marriage is an act of injustice and violence to his former wife.

ו. Ar. Chald. read *לבושך* thy garment: and *ו*. MS. Pachom. read *לבושם*.

17 YE HAVE wearied Jehovah by your words.
Yet ye say, Wherein have we wearied *him*?
In that ye say, Every one that doeth evil
Is * good in the eyes of Jehovah;
And in them he delighteth:
Or, Where is the God of judgement?

* Or, acceptable.

C. III. 1 BEHOLD I *will* send my Messenger,
And he shall prepare the way before me:
And the Lord whom ye seek
Shall suddenly come to his temple,
Even the Messenger of the covenant in whom ye delight:
Behold, he shall come, saith Jehovah God of hosts.
2 But who shall abide the day of his coming?
And who shall stand when he appeareth?
For he is like the fire of a refiner,
And like the sope of fullers.
3 And he shall sit *as* a refiner and purifier of silver;
And he shall purify the sons of Levi,

And

17. From this v. to the end of c. iii. 6, the prophet reproves the Jews for their immoralities; and reminds them of Him who was to erect a pure religion among them.

—wearied *him*] One MS. reads דוֹנֵעֵנִיךְ, and another at present. "Wearied thee?"
Or—] Three MSS. omit וְאֵי; and 6. Ar. read וְאֵי "And where &c."

C. III.

1. —my Messenger] John the Baptist.
—prepare] Like pioneers, on the march of an eastern monarch. See Bp. Lowth on Isai. xl. 2.
—the way] In N. T. Matth. xi. 10, Mark i. 2. Luke vii. 27, we read *וְהָיָה כִּי יֵשׁוּעַ*; as if the Hebrew had been *וְהָיָה*.
—before me] Before the Messiah, who shall act in my name. In the three places of the gospels we find *ἐμπροσθέν μου*, *לפניי*. But in Luke these two words are wanting in the Cambridge MS: and there is much better authority for omitting them Mark i. 2.
I suspect that, in the gospels, *πρὸ προσώπου μου*, and *ἐμπροσθέν μου*, are different renderings of the same Hebrew word. The Hebrew text furnishes a very good sense, as it now stands: and probably the Greek text which the evangelists copied

was corrupt, though in substance sufficiently faithful.

—the Messenger of the covenant] He who shall establish a new covenant between me and mankind.

2. —who shall abide] He shall shew that I delight in him that doeth good, and that I execute vengeance on the wicked. See c. ii. 17.

3. —he shall sit *as* a refiner] He shall be diligently employed in his office, in which he shall resemble a refiner.

6. Ar. read, "And he shall sit a refiner and purifier as of silver and gold." And Syr. transposes the particle of similitude in the same manner; but omits *וְהָיָה*, and gold.

—the sons of Levi] Those who shall minister in their stead under the new covenant.

† Or, *cleanse*.

‡ Hebr. *shall be unto Jehovah the bringers near of an offering of flour.*

|| Hebr. *those who swear to a falsehood.*

§ Hebr. *the hire of the hireling.*

- And shall † *refine* them as gold and as silver;
And they ‡ shall bring near unto Jehovah an offering in righteousness.
4 Then shall the offering of Judah and of Jerusalem be pleasing unto Jehovah,
As in the days of old, and as in former years.
5 And I will draw near unto you to judgement;
And I will be a swift witness
Against forcerers, and against adulterers, and against || false swearers;
And against those who oppress the § hireling in his hire, and the widow and the fatherless;
And who turn aside the poor, and fear not me;
Saith Jehovah God of hosts.
6 For I am Jehovah [your God,] I change not:
Therefore ye, the sons of Jacob, are not consumed.
7 FROM THE days of your fathers ye have turned aside from my statutes, and have not kept them:
Turn ye unto me, and I will turn unto you,
Saith Jehovah God of hosts.

But

5. —forcerers] Those who pretend to foretell future events by rites which the law forbade. Arab. *manifestavit, revelavit*.

—false swearers] 6. Ar. add *בשמי* by my name, with fifteen MSS. three ed. and Talm. Babyl.

—who oppress] Houbigant reads with 6. Ar. *וּמִחְשָׁבֵי*: and again *וְעֹשֵׂי חֲלָמָה*. But Bahrdt justly observes that the Hebrews often prefix a verb to many nouns, which suits only one. See on Hof. ii. 18.

—the hireling in his hire] “שכר שכיר.” Sic 6. V. Syr. Ch. Videtur tamen prius expungendum; nam de personis dicitur עֹשֶׂה, et speciatim de mercenario, Deut. xxiv. 14: de viduo et orphano, Jer. vii. 6: nusquam de rebus, nisi Job xl. 18, ubi videtur fluvis persona tribui. Addit Syr. peregrinum post שכיר. Inter ומטי et נר interponunt iudicium Ch. 6. quod exhibet Deut. xxvii. 19, quo videtur hic Propheta respicere.” Secker.

—and the widow] Observe that three MSS.

read *וְחֲלָמָה*.

And who turn aside] See Amos v. 12. Houbigant observes that 6. Chald. supply *משפט* the judgement: which is unnecessary. The Greek is rather an explanation of this and the foregoing line, than a verbal rendering.

6. —Jehovah [your God] 6. Ar. supply *אלהיכם*.

—are not consumed] Because of my everlasting covenant with your fathers, ye are not totally consumed.

7. From this v. to the end of v. 12, the people are reprehended for withholding the legal tithes and oblations; are assured that they are under a curse for this breach of the law, and that an opposite conduct will derive on them a blessing.

From the days—] See למ Nold. Zach. xiv. 10. Some render, “In like manner as from” &c.

- But ye say, Wherein shall we turn?
 8 Shall a man rob God?
 Yet ye rob me.
 But ye say, Wherein have we robbed thee?
 In * tithes and † offerings.
 9 Ye are cursed with a curse:
 For ye have robbed me; *even* this ‡ whole nation.
 10 Bring ye all the || tithes
 Into the storehouse,
 And let there be food in mine House:
 And prove me now herewith,
 Saith Jehovah *God* of hosts;
 If I will not open unto you
 The windows of the heavens,
 And pour out unto you a blessing, until *there be not room*
 enough *to receive it*.
 11 And I will rebuke for you the devourer,
 And he shall not destroy the fruit of your ground;
 Neither shall your vine § cast its fruit in the field;
 Saith Jehovah *God* of hosts.
 12 And all the nations shall call you blessed:
 For ye shall be * a pleasant land,
 Saith Jehovah *God* of hosts.
 13 YOUR WORDS have waxen bold against me,
 Saith Jehovah [*God* of hosts.]
 Yet ye say, What have we spoken against thee?
 14 Ye have said, “*It is* † vain to serve Jehovah:
 “ And what profit *is there* that we have kept his ordinance,
 “ And that we have walked mournfully
 “ Before Jehovah *God* of hosts?

* Hebr. *the tithe*.

† Hebr. *the heave-offering*.

‡ Hebr. *the nation, all of it*.

|| Hebr. *tithe*.

§ Or, *be barren*.

* Hebr. *a land of desire*.

† Hebr. *vanity*.

15 “ And

8. —tithes] See Neh. xiii. 10.

—offerings] See Numb. xviii. 19.

10. —food] For the priests. See מִנְחָה Prov. xxx. 8. xxxi. 15.

—not *room* enough] Immensæ ruperunt horrea messes. Virg.

11. —the devourer] The locust, caterpillar, cankerworm, &c.

13. From this v. to the end of c. iv. v. 3, the prophet expostulates with the wicked for their hard speeches; and declares that God will make a fearful distinction between them and the righteous.

—*God* of hosts] צְבָאוֹת is supplied by Chald. and 6. MS. Pachom.

14. —walked mournfully] With prayer and fasting, in sackcloth and ashes.

- ‡ Hebr. *built*. 15 “ And now we call the proud happy :
 “ Yea, the workers of wickedness are set ‡ up :
 “ Yea, they have proved God, and have escaped.”
- 16 THEN they who feared Jehovah spake
 Every one to his neighbour.
 || Or, *hearkened*. And Jehovah || gave ear and heard :
 And a book of remembrance was written before him,
 For them who feared Jehovah, and for them who thought on
 his name.
- 17 They shall be unto me, said Jehovah *God* of hosts,
 In the day which I *shall* appoint, a peculiar treasure.
 And I will spare them, as a man spareth
 His son who serveth him.
- § Hebr. *return* 18 And ye shall § again discern
and discern. Between the righteous and the wicked ;
 Between him who serveth God,
 And him who serveth him not.

C. IV.

- 1 For behold, the day cometh which shall burn as a
 furnace ;
 And all the proud,
 And all that do wickedness, shall be stubble.
 And the day which cometh shall burn them up,
 Saith Jehovah *God* of hosts :
 For it shall not leave them root or branch.
- 2 But unto you that fear my name, Shall

15. —the proud] Those who behave themselves arrogantly against God.

—are set up] Are raised to prosperity, as buildings are to their height.

Those who spake thus seem to have expected an exact distribution of temporal rewards and punishments to good and bad men.

16. —gave ear and heard] Heard attentively.

—a book of remembrance] A beautiful allusion to the records kept by kings. Esth. vi. 1.

17. They shall be] Erunt. V. the *vau* being merely conversive.

—appoint] See c. iv. 3. So V. 6. Pf. cxviii. 24. The period referred to may be the Roman war under Titus.

—a peculiar treasure] חֵן Chald. *lucratus est collegit*.

18. —again discern] As your fathers did, when chastised by the Assyrians and Babylonians.

—and the wicked] For the Hebrew form, see on Joel ii. 17.

C. IV.

1 —root or branch] It shall totally consume them. A proverbial expression.

2. —that fear] Or, O ye that fear. Arab. Bahrdt.

- Shall the sun of righteousness arise, * with healing in his wings. * Hebr. *and*.
 And ye shall go forth, and thrive, as bullocks of the stall.
 3 And ye shall tread down the wicked: for they shall be as dust
 Under the soles of your feet,
 In the day which I *shall* appoint;
 Saith Jehovah *God* of hosts.
 4 REMEMBER YE the law of Moses my servant,
 Which I commanded him in Horeb
 Concerning all Israel: *even* the statutes and the judgements.
 5 BEHOLD, I *will* send unto you
 Elijah the prophet,
 Before the great and terrible day of Jehovah come:
 6 That he may convert the heart of the fathers together with
 the children,
 And the heart of the children together with their fathers:
 Left I come and smite the land *with* a † curse.

† Or, utter destruction.

—wings] Metaphorically, for rays. The disciples of the Messiah shall be preserved from the destruction by the Romans.

—go forth] To the pasture.

—and thrive] Some render the original word *exiliit*. See *6*.

3. —ye shall tread down] Ye shall know that they are wholly subdued.

—as dust] Some say that here is an allusion to the treading of mortar, made one part of sand and two of *ashes*. Harmer i. 179.

4. Remember] This precept well suits the last of the prophets. *6*. Ar. place this *v*. after *v*. 5, 6; and it forms as apt a conclusion as repeating the prophecy of Christ's harbinger. See c. iii. 1. "MS. Copt. also places this verse last."

Mr. Woide.

5. Elijah] John the Baptist, who should come in the spirit and power of Elijah. Luke i. 17.

—day of Jehovah] When he shall take vengeance on the Jews by the Roman armies.

6. —together with] See *ל* in the sense of *una cum* Gen. xxxii. 11: Amos iii. 15: where *6*. have *ἐν τῷ οἴκῳ*, which answers to *ἐν τῇ οἰκῇ* Luke i. 17: Hof. x. 14: where *6*. have *ἐν μέσσοις*: Ex. xxx. 22: Mic. v. 3: where *6*. have *ἐν τῇ οἰκῇ*. See Nold. *ל* §. 9. That he may convert many. See Matth. iii. 5.

—the land] Three MSS. and one in the margin add *כל*: *all the land*: which is the reading of Chald.

shall the lot of righteousness, which he has in his wings. "Hebr. and
And yet, I'll go forth, and thence, as bullocks of the stall.
And ye shall tread down the wicked; for they shall be as dust
Under the sole of your foot: and ye shall tread them down as
in the day which I have appointed: and ye shall tread them down
with the feet of holiness. "Hebr. and
I will comfort him in his old age: and I will strengthen him
in his old age: and I will strengthen him in his old age.
Concerning all Israel: even the fountains and the judgments.
Behold, I will send unto you rain and dew, and I will send
unto you rain and dew, and I will send unto you rain and dew.
Behold, the great and terrible day of Jehovah comes:
That he may convert the heart of the fathers together with
the children.
And the heart of the children together with their fathers:
I will come and love the land with a yoke.

newly, I will send unto you rain and dew, and I will send
unto you rain and dew, and I will send unto you rain and dew.
Behold, the great and terrible day of Jehovah comes:
That he may convert the heart of the fathers together with
the children.
And the heart of the children together with their fathers:
I will come and love the land with a yoke.

A P P E N D I X.

THIS appendix contains some select notes from Archbishop Secker's interleaved English bible, and some friendly communications which came too late to be inserted in their proper places; together with additional notes from those eminent German critics, Dathius, Bahrdt, and Michaelis, and a few remarks by the author.

My learned friend Dr. Forfayeth, Archdeacon of Cork, was requested by me to peruse this work after it came from the press, and to favour me with his observations: which, though written in the haste and freedom of private correspondence, he has very obligingly permitted me to publish.

J O N A H.

C. I.

5. —the things] A general term is used, comprehending wares, tackling, provisions.
7. —cause] Sake. Secker.
8. The words *τίνος ἕνεκεν ἡ κακία αὐτῆ ἐστὶν ἐν ἡμῖν*, are wanting in *δ.* MS. Vat. and in Sixtus Quintus's edition of *δ.* where the note is, *τίς οὐ ἡ ἐργασία*. Sic quoque in uno alio libro: in cæteris antecedit, *τίμος ἕνεκεν ἡ κακία αὐτῆ ἐν ἡμῖν*. But *δ.* MS. Al. ed. Ald. and Arab. retain the clause. If we omit it, all is clear. *וְ* refers to a person, *v.* 7; whom the lot determined to be Jonah: and it naturally follows; "Then said they unto him, Tell us, we pray thee, what is thy business?" &c. *v.* 8.
[The hint of omitting the clause was suggested by the late Dr. Kennicott.]

C. II.

2. This prayer hath much more the appearance of a thanksgiving after a deliverance; and indeed could scarce be used before, whatever change be made in the tenses; unless we suppose it prophetic of the deliverance. Had it not been inserted in the history, many things in it would have been understood metaphorically, as in the Psalms. It seems very strange, that Jonah's sin should never be mentioned, or hinted at, in it. Secker.
The learned Mr. Green also supposes it a thanksgiving; and places *v.* 10 after. *v.* 1.
6. —bottoms] Roots, foundations.
—destruction] The pit. Secker.
9. Salvation] May not this mean, "even a sacrifice of deliverance unto the Lord?" Secker.
I would retain the old translation, "Salvation is of Jehovah." See Pf. iii. 8. xlviii. 8. lxii. 11, 12. Dan. ix. 7, 8, 9. Doctor Forfayeth.
ישועתה is used Pf. iii. 2.

A M O S.

C. I.

3. Est Litotes: Certissime puniam, et exequam illud decretur meum. Confer Num. xxiii. 20. Dathius.

C. II.

13. I am pressed—] They are said to weary God. Isai. i. 14. xliii. 24. Mal. ii. 17. But there is no authority for using the word here passively. And the next verse being joined to this by *ו* makes it more natural that this should begin to express their punishment. Secker.

C. III.

5. Can—will] Shall—will? Perhaps, Will a snare rise, spring up? Secker.

12. —and in Damascus] If we suppose the word properly to signify the covering of a couch, this name may have been given to it because probably it was generally made of a species of silk so called. *دمسك* in Arab. signifies the threads spun from a silkworm's thread; and the Hebrew word may be formed from it by the substitution of a cognate letter. Dr. Forsayeth.

C. IV.

1. Masters, or Lords, are husbands. Gen. xviii. 12. Secker.

4. *לשלוש ימים* means by or on the third day without implying any repetition, Ex. xix. 15. Ezr. x. 8, 9. The tithes of the third year were to be given by the Jews to the Levites and the poor, to be eaten within their gates: Deut. xiv. 28. xxvi. 12: but those mentioned here were brought to the temple: and the third day bears some proportion to the preceding *every morning*; but three years do not.—Michaelis, whom see, understands *days*; and all the old versions translate so. Secker.

12. Thus will I do] This is a common form of imprecation, implying more than he who used it would, or perhaps could, express. Secker.

C. V.

1. Or, For I take up a lamentation over you. Secker.

2. No more rise] The contrary seems often said, as c. ix. 15: even though Israel be taken as opposed to Judah. But *לנצח* doth not signify, not for ever. Joel ii. 19. Secker.

24. —let judgement] Rather, judgement shall. See Isai. xxviii. 17. Secker.

25. Did ye offer—] Peters on Job, p. 312, thinks that they are not here reproached with a neglect, which Moses would not have suffered, and that probably they had no cattle to sacrifice: and that therefore Jeremiah, when he saith, vii. 22, 23, God commanded not sacrifice when they came out of Egypt, means, that he did not immediately expect it: and that this question is here asked to shew that sacrifice is not the chief thing he is pleased with; but that, notwithstanding their offering it, their injustice, v. 24, and their idolatry, v. 26, will provoke him to send them into captivity. Secker.

26. —the tabernacle] The Carthaginians carried in their camp *isgar omnium*, which was placed near the altar in their camp: Diod. Sic. l. 20. c. 65: with which Wesseling there compares this tabernacle; as he might also have done Moses's. Secker.

—the star] Probably the figure of a star fixed on the head of an image of a false God. Drusus on the place quotes the following passage from a Greek scholiast: *Erat simulachrum Moabitarum cum gemma pellucida et eximia in summa fronte ad figuram Luciferi.* Doctor Forsayeth. I incline to think that the sin here reprov'd was not the sin of the Israelites in the wilderness, but of those

those who lived in the time of the prophet. In the former verse God appeals to them by the prophet whether he did not bear with them forty years in the wilderness, notwithstanding their many provocations, although they did not during that time offer sacrifices or other offerings, excepting on particular occasions. In the verse following this, he denounces his judgements on them for their abominable idolatry, notwithstanding their burnt offerings and their meat offerings, their hymns and songs in his praise. Doctor Forsayeth.

According to this sense we should render,

Ye have even borne the tabernacle of your Moloch &c.

C. VI.

1. Persons of name in, or the known ones, [אשר נקבו בשמות, as † elsewhere] of the principal of the nations; and to whom the house of Israel come i. e. for justice, and to pay court. See Pf. cxxii. 4, 5. Secker.

† Comp. Numb. i. 16. אנשי השם Gen. vi. 4. גוים is used of Amalek, Numb. xxiv. 20. ראשית principal of, v. 6. Secker.

I do not find that נקב ever signifies to give or take a name. The participle is six times rendered *expressed by name*: that is, particularly distinguished by being expressly called over by name. Numb. i. 17. 1 Chr. xii. 31. xvi. 41. 2 Chr. xxviii. 15. xxxi. 19. Ezr. viii. 20. None but men of note seem to have been thus distinguished. This inclines me to believe that we should render, "who are the expressed by name" i. e. the noted and distinguished persons even "of the chief of the nations." Dr. Forsayeth.

2. —Calneh] Sequor Bochartum, qui libro iv. c. 18 erudite et copiose disputavit Calneh Ctesiphontem esse, pagum antiquissimum et nobilissimum ad Tigrim, in ea Assyriæ parte quæ Chalonitis dicitur, nomine quoque regionis nomini Hebraico urbis concinente.

I. D. Michaelis spicilegium geographiæ.

Goettingæ 1769. p. 230.

6. Διὺ δαμάμενος οἶνον. 6. "Drink bowls of wine" may be right: for שתה hath ב after it, Prov. ix. 5: and the Hebrew is not favourable to the translation in the text. But if any Hebrew word answered to 6. I should prefer it. Secker.

7. If מרוח is rightly translated *banquet*, it must, I believe, be a funeral banquet, as Jer. xvi. 5, 8: and the sense must be the same with that of Jeremiah: that they who now indulged in all manner of luxury should not be burned with the usual funeral rites. Dr. Forsayeth.

8. —excellency of Jacob] Pride: 6. Vulg. Syr. Sanctuary: Ch. It means the temple, or Zion, Pf. xlvii. 4. The sanctuary is called גאון עזכם, speaking to the Jews, Ezek. xxiv. 21. God swears by גאון יעקוב here viii. 7. גאון ישראל occurs Hof. v. 5. and vii. 10, and is translated the pride of Israel. Babylon was גאון כסדים If. xiii. 19. Secker.

10. —burneth] Kings had burnings made for them of spices: Jer. xxxiv. 5. 2 Chr. xvi. 14: but whether any bodies were burnt I doubt. Secker.

C. VIII.

1. Harvest, or vintage, expresseth judgement: Joel iii. 13. Mr. Lowth. Secker.

C. IX.

1. —upon the altar] Or over, or by. Secker.

—head] ראש seems to be the front, as 2 Chron. xx. 27. Mic. ii. 13. אחרית the rear.

Secker.

7. Sunt non pauca sacræ scripturæ loca in quibus איים insulas significare nequeunt. Gen. x. 5. Jes. xx. 6. xxiii. 2, 6. xlii. 15. lxvi. 19. Jer. xxv. 22. Ez. xxxix. 6. Verbum Arab. ايم habitare significat.

significat. Jam ergo **N regio habitata*. Hanc habemus tanquam genealogiam significationum. 1. *habitationes, mansiones*, i. e. *regiones*. 2. *regiones earum gentium quæ Hebræis Phœnicibusque barbaræ erant*. 3. *regiones transmarinæ*. 4. *hospitia maris, sive portus*. 5. *insulæ*. I. D. Michaelis spicilegium geographiæ. Goettingæ. MDCCLXIX. 4to.

H O S E A.

C. I.

7. Bahrdt observes that an unknown interpreter in Montfaucon has *וְלֹא יִשְׁמַח*, and adds, Neque ullus dubito hanc lectionem esse genuinam; quia mirum sane esset, in hac sedula armaturæ recensione, prophetam *curruum* mentionem non fecisse.

C. II.

9. Nuditatis summa in oriente ignominia. Bahrdt.

C. III.

1. Amata focii. Talis Genitivus, Es. liii. 4. Bahrdt.

C. V.

2. The revolvers have made deep i. e. great slaughter. As Isai. xxxi. 6. It may mean either of idolatrous sacrifices or men. Secker.

7. —begotten &c.] Children of strange women: forbidden Deut. vii. 3: practised after the captivity, perhaps before. Isai. ii. 6. Pocock. Secker.

13. Jareb] If Jareb were the person's name, it should be *דְּמִילֵךְ*; and Jareb should be before, not after. Secker.

According to Castellus *יִרְבֵּה* is a name of Egypt. In Abulfeda, Garbija is the name of one of the provinces of Egypt near the mouth of the Nile. Dr. Forsayeth.

—wound depart] *נָדַח* in Syriac signifies sedatus est, recessit. Dr. Forsayeth.

15. —they will seek me early] *יִשְׁחַרְחֹנִי*. The Rev. Mr. Henry Dimock.

C. VI.

2. Of numbers certain for uncertain see Nold. not 1871. Two for a few 1 Kings xvii. 12. One and two for a few Isai. vii. 21. Jer. iii. 14. Two or three for a few Isai. xvii. 6. Secker.

3. His coming forth is sure as the morning. He had said, he would go to his place, and that they would seek him early: v. 15. Pocock. Secker.

The former rain is in autumn or the corn-sowing; the latter in spring, to fill up the ear.

Secker.

5. —hewn] *כּ* signifies not after the Hebrew word the thing hewn, but the instrument by which, or place where. Secker.

7. —there] No probable explication. Secker. See Zeph. i. 14. and ibi for tunc R. Steph. Thes.

9. The first part very obscure. Secker.

11. The first part inextricably obscure. Pocock approves R. Tanchum, that Hosea speaks. Also Judah hath set an harvest for thee, [O God:] made himself ripe for the sickle of destruction: and that the latter part belongs to c. vii. Secker. See the note in this appendix on Amos viii. 1.

C. VII.

C. VII.

2. —consider not in their hearts] Say not to. See marg. Secker.
4. Very obscure and doubtful. Secker.
8. —not turned] Dough on one side, burnt on the other. Or, eaten before it be turned.
- Ch. Syr. consumed instantly. Secker.
11. —heart, understanding. Jer. v. 21. Secker.

C. VIII.

1. As an eagle] Subaudi *hostis irruit*. Bahrtdt.
- The people of God are his house. Numb. xii. 7. But see ix. 4, 15. Secker.
4. Their silver and their gold have they made to themselves idols. Secker.
5. —attain to, or bear. Secker.
6. The people procured it, or contributed to it, as to Aaron's. Secker.
12. So, strange incense, strange fire. Secker.
- [or, ריב ריב]
- חורתי [חורתי] כמו זר נחשבו
- I have written against him his suit:
- My laws have been accounted as a strange thing.
- Or, I have written against him a suit:
- But my laws have been accounted as a strange thing. Dr. Forsayeth.
13. They sacrifice [sc. unto idols] gifts appointed unto me, and eat flesh.
- But Dr. Forsayeth paraphrases thus: "They offer sacrifices to the Lord, as a people observing his laws; but on account of their iniquities he accepteth them not."
- It is very obscure. They sacrifice the sacrifices of my gifts [or gifts i. e. bribes: So Targ.] and eat flesh. Comp. Jer. vii. 21. Secker.

C. IX.

4. Their bread for their soul, i. e. the expiation of it: so Chald: for לחם signifies even flesh-sacrifices. Or, their bread shall be for themselves; it shall not &c. Secker.
- Mr. Dimock proposes to render, "Their bread shall be as the bread of mourners;" and conjectures that we should read לחם for להם.
6. —gone] Out of the holy land; where alone they could sacrifice, and observe feasts fully. Secker.
- For their dead. Dr. Forsayeth.
- gather] The same with bury. See Jer. viii. 2. Ezek. xxix. 5. Secker.
8. Aut אלהי legendum, aut in utroque membro, quod convenientissimum esset, אלהי rescribendum. Innumera prostant in collationibus codicum exempla אלהי omitti in fine linearum vel in י mutati. Vidi ipse in codd. Lipsiensibus, quos in observationibus meis criticis descripsi, pluralem in fine lineæ, mox אלהי plane omisso, mox dimidia ejus parte servata, quæ cum י confundi facillime poterat. Bahrtdt.
9. Sensus: modum excedunt in sceleribus suis. Vulg. bene: *profunde peccaverunt*. Jon. optime: *ad fastigium perduxerunt perversitatem*. Bahrtdt.
- We may therefore render,
- Even hatred in the house of my God.
- They have deeply corrupted themselves &c.
10. —shame] Shameful thing. Jer. xi. 13. Secker. A thing of shame. Mr. Blayney ib. See also Mr. Blayney on Jer. iii. 24.
11. —glory] Prov. xiv. 28. Secker. Their fruitfulness. Gen. xlix. 22, 25. Dr. Forsayeth.
12. Or, They shall become childless among men. As 1 Sam. xv. 33. Secker.

15. If

15. If we suppose that ראתי followed רעתם, from the similarity of the sound we may conceive it not unlikely that a transcriber dropt it. Dr. Forsayeth.

C. X.

1. Syrus, *quæ fructus suos fecit*. Suspisor eum legisse יעשה pro יעשה. Bahrdt.
3. —to us, or, for us. Secker.
10. Mr. Dimock also proposes באתי *I came*; and עונותם *iniquities*, or the calves in Dan and Bethel.
11. —that loveth. Because they were not muzzled. Deut. xxv. 4. Secker.
Suspisor genuinam lectionem esse
העברתי על על מזב צוארה
Transire faciam jugum super collum ejus formosum. Bahrdt.
14. ארבל possibly Arbela in Mesopotamia; said to be so called from Arbelus a King and God of Assyria. If such a Deity was worshipped there, it might be called בית-ארבל. Dr. Forsayeth.

C. XI.

1. לקראתי לכני is used, not only when giving a name is meant, as Gen. i. 10, which Ch. and some Rabbins understand here, supplying *him*; but when fetching is meant; as Gen. xxxi. 4; Poc. Secker.
Rescribendum videtur בקראתי. Bahrdt.
- Lege מנני חם, et pronomen ad membram sequens refer. Bahrdt.
3. Lege הרגלתי. Bahrdt.
- הרועות, Codex Lillenthalii posterior. Dathius.
4. —man] 2 Sam. vii. 14. Yoke] Lev. xxvi. 13. Secker.
5. We may translate, Shall he not return to Egypt? Dr. Forsayeth.
9. Or, a holy one is——not come in enmity. Secker.
- 10, 11. Trepidant accurrent. So Ch. Syr. understand it. Secker.

C. XII.

8. לא ימצא לי may mean, suffice me not. See Josh. xvii. 16. Secker.
I translate לא ימצא לי have not been sufficient for me; See Josh. xvii. 16; and render the latter part of the verse thus: Yet all I have acquired by my labours [see Pf. cxxviii. 2. Isai. xlv. 14] has not been sufficient for me, by reason of the iniquity wherewith I have sinned. I read חסתי, the נ being omitted, as Job xxxii. 18. Ruth ii. 9. &c. Dr. Forsayeth.
To preserve the turn of the original, we should render, "found sufficient for him."
יגיע sunt opes laboribus paratæ, et invenire alteri aliquid est sufficere ad aliquid. De isto usu verbi מצא V. Jos. xvii. 16. Jud. xxi. 14. Num. xi. 22. Bahrdt.
9. כימי מועד as in the days of the appointed time: alluding to the forty years; during which, on account of the frequent provocations of the children of Israel, God had determined that they should dwell in the wilderness. Numb. xiv. 34. Dr. Forsayeth.

C. XIII.

2. The margin seems better. "The sacrificers of men." Secker.
8. —a bear bereaved] "They never venture to fire upon a young bear, when the mother is near: for, if the cub drop, she becomes enraged to a degree little short of madness; and if she get sight of the enemy, will only quit her revenge with her life." Cook's Voyage. 1784. V. iii. 307.
9. Reading for כי כי only מי as ó. Syr. it would be, Thou art destroyed [one hath destroyed thee] O Israel; who shall help thee? For so ב Pf. cxviii. 7. 1 Chron. xv. 26. Deut. xxxiii. 26.
Or

Or changing the points it may be, thou hast destroyed thyself. See Isai. xiv. 20. Ezek. xxviii. 17.

Or, שחתיך. Comp. vi. 1. Secker.

שחתיך est infinitivus nominascens. Perditio tua adest, O Israel. Bahrtdt.

10. Rather: where is thy king now to save thee? See מלך מלך Jud. ix. 38. If. xix. 12. Job xvii. 15. where now? Secker.

13. ממשבר is something relating to birth, probably the os uteri. 2 Kings xix. 3. Now he shall not. 6. Syr. Vulg. עתה. עת scarce signifies long. It may be, It is time he should not stay.

Secker.

Fraetio liberorum est locus e quo erumpunt infantes: i. e. matrix. Bahrtdt.

14. Mr. Dimock also thinks that we should read דברך for דברך.

15. Cum in oriente rarissimæ essent aquæ vivæ et scaturientes, fons aquarum poetis erat imago summæ felicitatis et abundantiae rerum optimarum. Bahrtdt.

C. XIV.

8. Lege מלך לו. 6. At Jon. et Syrus יאמר suppleat. "Ephraim dicet: quid mihi &c." Bahrtdt.

M I C A H.

C. I.

10. The old versions vary. Perhaps there were originally three places mentioned here, and three paronomasias. Secker.

בכה I imagine is corrupt, and that here was the name of some place. Dr. Forsayeth.

C. II.

6. Very obscure. None of the ancients make the addition which our translators do; but understand the second word as a noun or participle. Secker.

12, 13. I much suspect that we should understand these two verses as spoken by the false prophet. In the following verse Micah gives notice that he speaks in his own person; and then, in contradiction to the vain promises of the false prophet, denounces vengeance on the Jews in general for their cruel oppression of the poor, and on the false prophets for their lies. Dr. Forsayeth.

There are strange mixtures, in Micah as well as in Hosea and others, of promises with complaints and threatenings. Some will say they were added afterwards. Some interpret v. 12 as the words of the false prophet v. 11: and some think 12, 13, a threatening that God will shut them up to be besieged and led captive. But Jer. xxxi. 10, which is very like v. 12, is a promise. See also here iv. 6. And so is Isai. lii. 12, which is like the end of v. 13.—Indeed the latter part of v. 12 is obscure, and for פרוץ the breaker פרוץ would be the deliverer. Christ broke down the partition wall. Poc. Or פרוץ is the increaser. If. ix. 7. xi. 1. Comp. c. iv. 10. Secker.

C. IV.

8. This verse seems to say, that to the family of David, denoted first by the place from whence it sprang, then by the place where it settled, the former dominion should come and arrive, the kingdom to [or of, for so Syr. Chald.] the daughter of Sion. This agrees well with what is said of Christ Luke i. 32, 33. 6. add that this kingdom shall come from Babylon. See v. 10. Secker.

C. V.

C. V.

2. Some: art thou? but no old version. Pocock in porta Mosis says, *Fors, quæ minor fuisti quam ut &c.* which seems the meaning of *ו*. But I find not *ו* in this sense, though *מ* often. *Parum est, te numerari.* Cocceius. It may be translated: thou shalt, or art to be small. For *ו* is sometimes instead of a future. See Nold. Pocock proposes, after some Jews of great character, that *וְעַיִר* may signify here, the contrary to its usual meaning; as he shews many words, especially in Arab. have the contrary meaning. But this might lead those Jews, who wrote Arabick, to think so here too easily.—On the whole, there seems but slender proof of this contrary signification.—Secker.

בְּאַלְפֵי. Heads of thousands in Israel, several times in Numb. and Josh. See also 1 Sam. xxiii. 23. x. 19. Secker.

יֵצֵא—used of a people coming originally from such a place. Deut. ii. 23. of a person's setting out from a place to found an empire. Gen. x. 11. Here it must have one or both of these two meanings. *יֵצֵא וּמוֹצָאוֹתָיו* signifies nativity Gen. xxv. 25, 26. xxxviii. 28, 29. If. xxxix. 7. Gen. xvii. 6. xxxv. 11. 2 Chron. xxxii. 21. Here it seems related to the preceding *יֵצֵא*. May it then signify the person's original descent from Bethlehem being ancient, i. e. in David's time? This depends partly on the following words; and taking them to signify only antiquity, it may be said of all men thus, that their *מוֹצָאוֹת* are antient, i. e. from Adam. But ancestors of no name are counted for none. But it is observed that one going forth is spoken of as future and another as past, which suits none but Christ, who being *ἀρχὴ καὶ τέλος* is properly *מוֹצֵא כִּי* or *שֹׁפֵט*. But qu. where scripture hints him to be so on any such account. *מוֹצֵא* thus joined means only words in the common sense, or intentions expressed. Chald. expresses the word thus, "Whose name has been spoken, or foretold:" *ܡܘܨܬܐ*, Syr. singularly. If it signify simply nativity, the plural perhaps may denote the eminence of Christ's eternal generation. See Bp. Chandler's defence: p. 153, 154. Secker.

מִקֵּדֶם. God is said to be *מִקֵּדֶם* Hab. i. 12, and *מֵעוֹלָם* Ps. xc. 2. But he is never said to be *מִיָּמִי* or *בִּיָּמִי* either *קֵדֶם* or *עוֹלָם*. He is said to have formed a thing *מִיָּמִי קֵדֶם* 2 Kings xix. 25: and as that doing was only purposing or foretelling, some think the *מוֹצָאוֹת* of this person was his being foretold *מִקֵּדֶם*. But we rightly translate that, of ancient time; which this phrase signifies Lam. i. 7. If. xxiii. 7. and in this prophet vii. 20, and never any thing else; and so *מִיָּמִי קֵדֶם* Ps. xlv. 2, and *כִּיָּמִי קֵדֶם* If. li. 9. And *מִקֵּדֶם* signifies the same, Ps. lxxvii. 11, and cxliii. 5. If. xlv. 21. *מִיָּמִי עוֹלָם* is only here. But *יָמֵי עוֹלָם* If. lxiii. 9, 11, mean former time, and *כִּיָּמִי עוֹלָם* as in former time, in this prophet vii. 14, and Am. ix. 11. Nor does *עוֹלָם* ever signify more. God indeed is said to be *מִיָּמִי* If. xliii. 13. Secker.

All the Jews whose writings we have apply this text to the Messiah; though it seems by Theophylact on 2 Matth. that some Jews formerly understood Zorobabel. Poc.—Secker.

5. Seven and eight may be for an indefinite number, as Eccl. xi. 2. Secker.

C. VI.

5. —consulted] Purposed. Secker.

Some think what Balaam answered here means his advice, Numb. xxxi. 16, how Balac should seduce Israel in their passage from Shittim to Gilgal. Ch. supplies, Did I not perform great things from Shittim to Gilgal? No one interpretation is probable. Secker.

8. And what doth the Lord] It would be better, "and what the Lord doth," that so *מָה* twice used may be used in the same manner; provided *כִּי אֵם* can mean namely, or verily. Nold. ascribes to it the last sense. Secker.

C. VII.

5. Guide] *אֱלֹהָהּ*. Husband is called the *אֱלֹהָהּ* of the wife's youth, Prov. ii. 17; and perhaps is meant here. A whisperer separateth *אֱלֹהָהּ* Prov. xvi. 28. Ch. Syr. translate it in the text by *קָרִיב*. Secker.

11. Probably

11. Probably it should be, "even unto Egypt, and from Egypt even unto the river." See Isai. xix. 23. and xi. 16. Secker.

15. A like change of persons is in v. 19 and Jer. xvi. 14, 15. Secker.

18. Passeth over. Secker.

N A H U M.

C. I.

Some commentators particularly Drusus are of opinion that in this chapter the prophet foretells the destruction first of Sennacherib's army, and then of Sennacherib himself. There seem to me to be so many allusions to the history of these events in this chapter that I am much inclined to subscribe to their opinion. Rabshekah had represented his master as invincible, nay as more powerful than the true God worshipped at Jerusalem. In answer to this the prophet asserts 2—6 the justice and irresistible power of God, and represents him as avenging himself of his enemies (whether Jew or Gentile) and thus insinuates that Sennacherib ought not to assume to himself, but ascribe to God, whose instrument only he was, the overthrow of the nations he had reduced—and as God had overthrown them, and had also afflicted for their sins his own people, so now he would have mercy on his own people v. 7. and punish the Assyrians. Compare v. 4 with Isai. 37. 24, 25. and v. 9 and v. 11 with Isai. 37. 23. He foretells the destruction of Sennacherib's army, v. 8, 9, 10, 12; the immediate cause of it v. 11; and the consequence of it, latter part of v. 12 and 13. The fall of Sennacherib himself is foretold v. 14. The prophet then proceeds to announce the joy this should cause among the Jews and the utter destruction of the Assyrian empire that should speedily ensue. Dr. Forsyth.

1. Vitringa, Es. p. 25, thinks the parts of this verse transposed. Secker.

12. Though they be perfect [in health and strength] and thus numerous, even so shall they be cut down [as grass] and he [Sennacherib] shall pass away [fly to his own home]. Dr. Forsyth.

C. II.

2. That by the excellency of Jacob either Jerusalem, or the two tribes of Judah and Benjamin are to be understood, see Drusus on the place. Dr. Forsyth.

13. Thy chariots. Vulg. Ch. thy multitude. 6. thy troops. Syr. Secker.

C. III.

1. She is all lies, and full of. Secker.

J O E L.

C. I.

5. 6. Ar. and two MSS. omit the ך in ילילין.

7. —and thy figtree a foam, or swelling. Meaning either the viscous matter that appears on the leaves of trees where caterpillars or other insects have laid their eggs, or the swelling of the leaves which they sometimes occasion. Dr. Forsyth.

15. Perhaps, "as a destruction from him who is able to destroy." This would in some measure preserve the paronomasia; but would be too great a liberty. Secker.

C. II.

2. Spread upon the mountains like the morning. *ó. Ch.* But perhaps only for morning put darkness, or twilight. Secker.

3. Καθάπερ δὲ ὑπὸ τῶν ἀκρίδων κάτοπον ὕλην ἐστὶν ἰδεῖν ἐψιδωμένην ἀπασαν. *Jos. B. J. l. 4. c. 9. §. 7. pag. 1199.* Of the devastations of locusts in Transylvania 1747, 1748, and of their darkening the sky, see *Ph. T. N. 491. p. 30 &c.* Secker.

The locusts in Languedoc were about an inch in length, of a grey colour. The earth in some places was covered four inches thick with them, in the morning, before the heat of the sun was considerable; but as soon as it began to grow hot, they took wing, and fell upon the corn, eating up both leaf and ear; and that with such expedition, by reason of their number, that in three hours they would devour a whole field—after which they again took wing, and their swarms were so thick that they covered the sun like a cloud, and were whole hours in passing.—After having eaten up the corn, they fell upon the vines, the pulse, the willows, and even the hemp notwithstanding its great bitterness.—After this, these insects died, and stunk very much. *Phil. Transf. N. 182. A. D. 1686.* Dr. Molyneux has given a curious account of the devastations occasioned in Connaught by the Dor, or Hedge-chaffer, *A. D. 1697.*—The grinding of the leaves in the mouths of this vast multitude all together made a sound very much resembling the sawing of timber.—The Septuagint and Vulgate give this beetle the name of *βροῦχος*, or bruchus, from *βρούχω* *strideo*, intimating the remarkable noise it makes both in its eating and flying: whence the French name *Hanneton*, from *Aliton*, quasi *alis tonans*. *Phil. Transf. 234.*

6. Shall tremble before them, or be much afraid of them: as *Jer. v. 22.* Secker.

7. Μὴ ἀκλίνῃσι τὰς τρίβους αὐτῶν. *ó.* Literally, Shall not turn aside from their way. Secker.

12. *ó. leg.* יהוה אלהינו. *Bahrtdt.* So also Arab.

14. ברכה *est copia bonorum* (ut *εὐλογία* in *N. T.*) *hoc loco frugum.* *Bahrtdt.*

17. —rule over them. This translation may be supported; because, when they were distressed by the locusts, they would be an easier prey to an enemy. But *to make a proverb of them* is the more natural translation. *על משל* is used in that sense *Ezech. xvi, 44.* Here the particle is *ב*, which is used in the phrase of cursing or blessing any one: and the phrase is here of the same nature. Secker. See Bishop Lowth's *Isaiah*: p. xxxviii.

20. Perhaps "י" is omitted in the last part; and it should be the same as at the end of *v. 21.*

There is the same sort of repetition *v. 26, 27.* Secker.

23. לצדקה. Perhaps, bountifully. See *Nold. in ל.* Secker.

צדקה *cum sit liberalitas*, לצדקה *verto largè.* *Bahrtdt.*

C. III.

6. The Grecians traded in slaves. *Ezek. xxvii. 13.* Secker.

13. *Get you down.* *Tread* is the true reading. Secker.

14. F. appointed valley. Secker.

ZEPHANIAH.

Z E P H A N I A H.

C. I.

3. Of the wicked. See Lowth: i. e. idols, which make them stumble. Secker.
 —at noon day] Commentators refer to Jer. vi. 4. xv. 8. Force in the open day, may be meant: or that greater degree of distress and disgrace which would attend a public expulsion in the heat of the day.
 5. Hosea iv. 5. Lowth. 2 Kings xvii. 33. Secker.
 8. —strange: foreign, i. e. idolatrous. See Lowth. Secker.
 9. —on the threshold: or, over. See Lowth. Master's. Lord's. 6. Vulg. understand it of God. Secker.
 11. All the weighers of silver. נמל Syr. pondus quoddam. נמל grave fuit. Dr. Forfayeth.
 14. Or—Lord is bitter: the mighty man shall cry there, or then. See Lowth. Secker.

C. II.

6. Perhaps, And the seacoast, even Cherith, shall be dwellings for. Secker.
 11. —famish. See Deut. xxxii. 38. Secker.

C. III.

3. They break not, or, know not, the bones until the morning. All night they prowl about destroying; but they devour not till the morning, when they consume their prey in their dens. Dr. Forfayeth.
 4. The words *her priests to the law* are the same Ezek. xxii. 26: only the order is inverted, and *my* added to קדש and תורה. Secker.
 6. —nations: proud: 6. Secker.
 7. 6. read מעיניה. So the translation will be, And all that I have visited upon her, i. e. all my corrections, shall not be cut off from her eyes: which makes an easier construction. If כל can be taken for ככל, and פקר signify to determine about, the latter of which I doubt, it may be: and their dwelling shall not be cut off, according to all that I determined [i. e. conditionally] about them. See Nold. note 792. Secker.
 11. —thy rejoicers in pride. Secker.
 18. Qui impediverunt in te tempora solennitatis tuæ, expellam a te. Chald. Videtur legisse מועד מועד, ab הגה removit. Dathius.

H A B A K K U K.

C. I.

1. *Vaticinia quæ edidit Habacucus ex afflatu divino.* Grammatici Hebræi משה explicant per נבואה aut חזון. Symm. Theod. ut 6. μαμα, sermo a Deo acceptus. Bahrtdt.
 2. —and violence lifteth up *her* voice. For so ישע Isai. xlii. 2, 11. Secker.
 8. V. et Syr. legerunt קין fine *vau*, quod ego quidem præferrem. Et posterior præterea pro מומרים legit מנשרים, *aquilis velociores*: quam lectionem non minus nostræ præferrem. Bahrtdt. Arab.
 I i 2

Arab. also omits the *vau*; and MS. 4 originally read מנשרים.

Alterum כרשין omnino delendum. Bahrtdt.

11. —*pass over*. Transgress. Secker. Hebræis spiritus transire sine transgredi dicitur, quoties intra modestiæ fines se non tenet. Bahrtdt.

12. We shall not die. Let us not. Secker.

As a flint thou hast set him to reprove [chastise.] Ez. iii. 9.

Thou hast given him firmness, and resolution, or hardness of heart, to punish. Dr. Forsayeth.

C. II.

3. —the vision] Or prophecy; which follows v. 4—20.

4. The English word *faith* is only used here and Deut. xxxii. 20 in all the O. T. And the Hebrew word אמונה, which is here used with a suffix, denotes many times an attribute of God, but never a quality in man, except 1 Sam. xxvi. 23. where it means fidelity: as איש אמונה is a man of truth: Prov. xxviii. 20: and there is no אמונה in them: Deut. xxxii. 20. With a suffix it denotes also a charge or office 1 Chron. ix. 22: 2 Chron. xxxi. 18. But with or without a suffix, it never means faith, or credit given to a testimony. But the verb האמין doth: as in the noted place Gen. xv. 6. It may be translated here, by his faithfulness. Comp. i. 13. *ὁ. have* in πιστός μω. But Grabe μὲν in πιστός. Syr. hath no pronoun. *πιστός* in *ὁ. never*, I think, signifies belief, but faithfulness; nor πιστός believing, but faithful. Secker.

5. ואף כי I understand not this particle. There seems an ellipsis of איש before יין. See examples in Michaelis. A drunkard is a transgressor, a proud man Or, He is a drunkard, a &c.

Secker.

6. —*which is not his*: i. 6. *ladeth*; loadeth—borroweth; *thick clay*; wealth. Secker.

7. *Shall they not*. Shall not thy creditors— Secker.

8. —*of the land*: or, against: as Joel iii. 19. Obad. 10. Secker.

10. —*consulted*: devised. See on Isai. ix. 6. Secker.

11. על נפשך Jon. Lectio קצות concidisti sine dubio præferenda. Bahrtdt.

16. Suspicion olim lectum fuisse וקיא קלן. Repete תסור e membro priori. Bahrtdt.

18. The image teaches lies, gives false notions of the Deity. Secker.

C. III.

3. The captivity brought to his mind the Exodus; and that he who had delivered could deliver. Lowth p. 275. Secker.

5. —*at his feet*: after him, as it is translated Gen. xxx. 30. 1 Sam. xxv. 42, is quite parallel.

Secker.

7. *Sub peccato esse reddi potest, puniri, succumbere scelerum effectibus*. Bahrtdt.

8. —*of salvation*: and thy chariots were salvation. So *ὁ. Vulg. Syr.* Secker.

11. *They* i. e. the Israelites. Or, as margin. Secker.

12. —*thresh*: trample on. Secker.

13. Rather, for the salvation of thine anointed. For נת is often for the genitive case. See Nold. Or ישע may be a verb. Secker.

17. *Although*. Or, for; or, when. Secker.

It is observed that some of the oldest versions never translate כרח flowering: and that it is distinguished from ציץ a flower Numb. xvii. 8. And indeed it seems rather to signify shoots than flowers, Job xiv. 9. Pf. xcii. 7 or 8. Prov. xi. 8. Is. v. 24: lxvi. 14. Epict. l. i. c. 15. p. 86 says of a figtree: *ἄφες ἀνθήσκει πρῶτον, εἶτα προβάλλει τὸν καρπὸν, εἶτα πεπαισθη*. Secker.

19. —*my stringed instruments*. *My* may be the King's word, and this his direction. Lowth.

Secker.

HAGGAI.

H A G G A I.

C. I.

4. An vestrum tempus est, ut domos vestros contabulatas habitetis? Sana sunt omnia. Solent nempe Hebræi in sermone concitatori repetere pronomen ejusdem personæ quæ præcedit. Confer Gen. xxiv. 27. Deut. xviii. 14, &c. Dathius.

8. Jon. conscendite montes. Capiendum est collective. Nam de Libano aliisque montibus pendenda erant ligna unde templum extrueretur. Bahrdt.

10. —the heaven over you. For your sake the heaven. Secker.

C. II. 5. —remaineth. Stood. Secker.

6. **עוד מעט** is ten times *semel* in Nold. for **עוד מעט**, which occurs several times.—**עוד מעט** has always **ו** after it, and signifies, *Yet a little time*, and Ez. xvii. 4. If. x. 25. xxix. 17. Hof. i. 4. Jer. li. 33. Pf. xxxvii. 10. No word, I believe, is elsewhere interposed, as here, between **עוד** and **מעט**, or between **מעט** and **ו**. **היא** agrees with **עוד** understood. Hebr. xii. 26 translates **עוד מעט** *τις ὥρα*, and omits **היא**. With this description of time compare **קטן** If. liv. 7. Secker.

7. **חמדה** is used twelve times as a genitive after land, or vessels, or some desirable thing. The three remaining times it is used are 2 Chron. xxi. 20. 1 Sam. ix. 20. Dan. xi. 37, where a Deity so called seems to be meant: and if so, a person is called **חמדה** in this one place of Daniel, but no where else unless in the text. **חמדות** is used nine times in all, and sometimes written **חמדות**. Daniel is twice called **איש חמדות** and once barely **חמדות**: and these are the only times it is applied to a person. When applied to things, it is always a genitive governed by those things, except Dan. xi. 38, 43, where it stands absolutely, for desirable things.—**מחמד** is used several times, of things,—and of persons.—All these words, when used of things, commonly denote things of value or price.—I think the word here should [be pointed so as to] be read **חמדות**, which is no where in scripture; or **חמדות**, which is never found without one **ו** elsewhere; because of the plural verb.—Bishop Chandler thinks that **בא** cannot be used of things, but persons only. Yet it is used of days perpetually, and of the ark 2 Sam. vi. 9, and of mounts coming against Jerusalem Jer. xxxii. 24, and of trees coming to adorn the temple If. lx. 13, and probably of the wealth of the gentiles v. 5, for comp. lxi. 6, and of silver and gold coming into the temple Josh. vi. 19. And so *μήτις ὁ λόγος ἐρχεται*; Mark iv. 21. Why doth incense come to me? Jer. vi. 20.—**חמדה**, and all the words of that root, signify delight as much as desire. So that **חמדת כל הגוים** may be translated, *deliciæ humani generis*. **כבוד** sometimes signifies wealth. Gen. xxxi. 1. comp. xiii. 2. Esth. v. 11.—But no other **כבוד** is said to fill the temple but **כבוד יהוה**, which filled the tabernacle Ex. xl. 34, 35; Solomon's temple 1 Kings viii. 10, 11; Ezekiel's Ezek. xlv. 4.—Indeed **יהוה** is not added here; and so the meaning is not quite determinate, especially considering what precedes and follows. But still this doth naturally imply much more than wealth, though not necessarily. And the Lord was to come suddenly to his temple, and, or with, the Angel of the covenant, in whom, or which, they delighted. Mal. iii. 1. Now the second temple had not this Lord's presence, this **כבוד יהוה**, unless in Christ.—But still the glory of the Lord in the temple means in O. T. only the cloud, which was the symbol of his presence. Secker.

8. Bishop Chandler after Michaelis, who learnt it from others, see Pol. Syn. cites Pf. l. 9—12 to shew that the manner of speaking here is to prove that God made no account of silver and gold, and intended a glory of another nature for this latter house. Now in both places he asserts his property; and proves from it, Pf. l. that he wanted not the Jews to give him sacrifices: but why may he

he not still prove from it here, that he can give them ornaments for their temple? And what other purpose do these words so properly serve.—Secker.

9. Μεγάλη ἵσται ἡ δόξα τῆς οἰκίας τῆς ἐν ἱσχυάτι ὑπὲρ τῆς πρώτης. ὁ. gloria domus istius novissimæ quam primæ. Vulg. But Chald. Syr. may mean either. Our translation follows the Vulgate. And indeed, Ezr. iii. 12, הַבַּיִת הַרְאֵשׁוֹן is opposed to הַבַּיִת הַזֶּה. But c. v. 11—13, the house that was built, destroyed, and rebuilt, is made the same house. Therefore this 9th v. should be understood, not of the glory of a former and latter house, but a former and latter glory of a house considered as the same house. And ὁ. have translated rightly. None of the Jews seem to have hit on this, unless perhaps R. Isaac l. i. c. 34. And I think not even he. For he says, "Some think the second house had at last more wealth than the first, which doth not appear to be true; and it stood ten years longer." But it had not the presence of God, nor peace. And therefore this is meant of a future temple delineated by Ezekiel xliii &c. where v. 2 &c. the glory of the Lord entering into it is described particularly. But as the prophet speaks not of two houses, but two glories, the latter glory may be yet to come, if עוֹר אַחַת מֵעַט הֵיאַ will permit it. But extending this to Christ's time is a great deal: and to a time yet future, quite too much.—Abarbanel in Hulsii Theol. Jud. p. 517 interprets the passage of a third temple to be built hereafter. Secker.

Still it seems to me that the Vulgate and English versions give the natural sense of the Hebrew words. There are many such passages as Isai. ii. 13, 14; where the emphatic ה is prefixed to the substantive and its adjective. The translation of ὁ, adopted by the Archbishop, seems to require כבוד [הכבוד or] האחרון בית הוזה.

15. —*upward*. Forward. וּמַעַלָּה בֶן— means a person of such an age and upward. But out of that phrase the word is used only 1 Sam. xvi. 13, and xxx. 25, to signify time, besides here and v. 18: and in both the former places it means from such a time and afterwards. He had bid them look back i. 5, 7: now he bids them look forwards: ii. 15, 18. Secker.

18. *Upward*. Forward. Secker.

Z E C H A R I A H.

C. I.

7. Sebat. Mensis Syro-Græcorum, i. e. Februarius. Gol. lex.

14. *Jealous*. Zealous. *Jealousy*. Zeal. See Lowth. Secker.

C. II.

4. Or, shall inhabit villages. See Isai. xlix. 19, 20. Secker.

6, 7. Prideaux thinks this exhortation relates to the siege of Babylon under Darius Hystaspis.

Secker.

C. V.

3. —*cut off as on* &c. cut off on &c. Secker.

Quid si מִן de loco explicetur? Ita enim dicitur מִן, Gen. xxxvii. 17. Deut. ix. 12. Dathius.

C. VI.

C. VI.

6. As for that in which are the black horses, they &c. Secker.
 7. —they walked *scem.* referring to *רוחות*, or *מרכבות*. Secker.
 10. What shall be taken is not said till the next verse: and the words, *which are come from Babylon*, stand at the end in Hebr. and all old versions. *ó. Syr.* have *who is*. It should be, whither they are come. So *אשר* is used Numb. xiii. 27. 1 Kings xii. 2. Secker.
 11, 12. *עטרת* is singular. Silver and gold might be used in the same crown.—If the former *וּמִתְחַתִּיו* were omitted, as Ch. omits it, and there is a *ו* immediately before it, or if it be superfluous, as often, but not naturally here; the translation would be: Behold, the man, whose name is the Branch, shall branch up: and so Joshua would not have the name given him, but only a prophecy made to him on putting this crown on him, just of the same nature with that which was made him when the mitre was put on him, iii. 5, 8. Or if *עבד* depended immediately on *הנה*, it would not prove the presence of that servant, but only assert the certainty of his coming. See Is. xlii. 1. *נשא* signifies to receive Ps. xxiv. 5. The counsel of peace between them both agrees excellently to Zerubbabel and Joshua.

He shall be a priest: or, the priest shall be: or, there shall be a, or the, priest on his throne.

Secker.

C. VII.

2. *ó. Vulg.* translate—that Sharezer &c. sent. And so Ch. is most naturally understood. And it is the easiest construction. Secker.
 5. See, in this appendix, on Haggai: i. 4.
 9. —*speaketh*. Spoke. Secker.

C. VIII.

2. —*was jealous*. Have been, or am, zealous. *Jealousy*. Zeal. See Lowth. Secker.
 4. —*very age*. Multitude of days. Secker.

C. IX.

1. —*when the eyes* &c. Or, for the eye over man &c. belongs to the Lord. So *ó. Ch. Syr.* Secker.
עין אדם oculus hominem respiciens. Casus secundus apud Hebræos sæpe objectum denotat. Matth. x. 1. Act. iv. 3. Gal. iii. 22. Bahrdr in Joelem iii. 19.
 2. —*shall border*. Or, which borders. Michaelis. Secker.
 5. —*and be very sorrowful*. Rather, and tremble greatly, or, be greatly afraid. For so the word signifies 1 Chron. xvi. 30. Ps. ii. 11. xcvi. 4. cix. 8. Jer. v. 22: and elsewhere to be in pain as of childbirth. But I know not that it is used of grief: and understanding it of fear suits best with what precedes. Secker.
 —*for her expectation* &c. or, it shall be ashamed of its expectation. Secker.
 7. *But he* &c. So Ch. But *ó. Syr. Vulg.* And he also shall be left for: which the pointing requires. Secker.
 —*blood* &c. eating unclean food. Secker.
 15. —*drink* i. e. the blood of their enemies. See Numb. xxiii. 24, and Isai. xlix. 26. And the Alex. copy of *ó.* expresses this here. Secker.
 16. *As the flock of his people*. So Vulg. But *ó. Syr.* even his people as a flock. Secker.

4. Oppressor.

- C. X. 4. *Oppressor*. Ruler. See Michaelis. Secker.
 7. And they shall be as the mighty men of Ephraim. 6. Ch. Syr. Secker.
 9. —*live with*: or, bring up. Secker.

- C. XI. 2. —*forest of the vintage*: or, defended forest. Secker.
 3. —*pride of Jordan*. Same words Jer. xlix. 19 translated swelling of. Michaelis understands the lofty banks. Secker.
 10. —*covenant* &c. Some make כל עמים to be all the tribes of the Jews: but these two words are never used of them, but the gentiles are opposed to them by these words. See Michaelis. And this surely should have been the last thing done, not the first. Others; covenant with other nations not to destroy them. See Hof. ii. 18. Job v. 23. Ezek. xxxiv. 25. Michaelis. Secker.
 12. שֶׂכַר never signifies the price of any person or corporeal thing sold, or a consideration given for delivering up or taking away the life of any one; but merely a reward for service done: it is שכר, not שכר, which last word is usually מֶחֱיָר: and I believe the two Greek words are never confounded in Old or N. T. And when a suffix is added to שֶׂכַר, it signifies usually the person to whom the consideration is paid, once at least the person by whom, but never for whom a consideration is paid to another. And plainly here the person's שֶׂכַר was paid to himself, and should be translated, my wages, שכר עמי, as 6. have rightly translated it. Secker.
 13. הַשְׁלִיכוֹ. This word is commonly used in contempt. See Michaelis. Potter's vessels were proverbial things of small price. See Lam. iv. 2. Throwing the money to him therefore was throwing it to one of a mean trade, as suiting him better than the person it was given to. It is not hinted that it was to purchase any of his vessels; if it was, it might mean the price was more proper for them; or might imply that the people should be broken in pieces, like such vessels.—Secker.
 אֶרֶץ is only here and in a very obscure place Mic. ii. 8. And יָקָר is not the price of any thing, but the pretiousness of a valuable thing; and יָקָר, the verb, is not to value or apprise, but to be pretious or valuable. So that strictly it would be, the magnificence of the pretiousness with which I was held pretious. But who is I? Is it God speaking to the prophet, or the Messiah whom he personates? Or is the sentence partly direct, partly oblique, as in some other places? Or should it be translated, God spoke to me to cast it &c. In each of the latter cases it will be the prophet as Messiah.
 14. Surely וְבֵין—וְבֵין must denote the two parties, as Exod. xi. 7, Josh. xxii. 25, and I suppose every where. If so, either the reading of 6. אֶרֶץ possession must be right, and may mean taking away from both Judah and Israel the land which had been divided between them: or if it be the brotherhood, this must relate to early times, and what precedes to yet earlier. Secker.

C. XII.

1. —*burden*; sentence: *for*: concerning. See Vit. on Isai. xiii. 1. Secker.
 Literally this belongs to the Maccabees: mystically to the Apostles. Secker.
 2. Jews and Christians interpret the latter part so, as to make the inhabitants of Judah be forced to join in the siege against Jerusalem: but these to fall on the common enemy. Secker.
 10. מִבֶּטֶן is an object looked on with dependence on it and confidence in it. Is. xx. 5, 6. and here ix. 5. Vit. הַבֵּית אֵל often denotes such looking: as Numb. xxi. 9. Ps. xxxiv. 6. &c. דָּקָר is used eleven times besides: almost always of mortal wounds, particularly here xiii. 3, and never of one clearly not so. Secker.
 12. If Nathan be a descendant of David, his house is part of David's.—If families literally be meant; why these? And if a time yet to come, who shall know these? If it relate to a thing near the prophet's time, there might be known families of the name of Nathan and Shimei, as well as
 David

David and Levi, who had joined in some bad and fatal action: and if the family of the patriarch Levi be too large, some other of the name may be meant. Secker.

It is possible that, at the final restoration of the Jews, the genealogies of some tribes may be preserved; and that the family of David may be traced up to more than one of its collateral branches; each of which, on account of its distinguished eminence, is to mourn apart. Observe that, after the mention of four particulars, there is a general clause *v. 14* to complete the induction. Or, as facts of this nature are very important in the estimation of the Jews, they may be supernaturally ascertained. See Rev. vii. 4—8.

C. XIII.

1. An allusion to the one great spring at Jerusalem, which served the uses of King and people. See Vit. on Isai. vii. 3. Secker.

Both here and xii. 10, only the house of David and the inhabitants of Jerusalem are named, and the latter are distinguished from Judah, xii. 2, 5; and both from Judah, xii. 7; and the mourning is confined to Jerusalem, xii. 11. Can it therefore relate to a time yet future, when for so long no Jews had been inhabitants of Jerusalem? And if the descendants of those, who were so, be meant, where is the authority for such meaning? how shall they be known? and what so particular cause of mourning have they, above others, for what was done long ago? Secker.

We may suppose a future national mourning at Jerusalem; as general as the solemn rejoicings, at the festivals appointed by the law, in the times of its former prosperity. See on c. xii. 11.

6. מַחֲדָּבִי always has an impure meaning, literal or metaphorical: and so must mean false Gods, or their worshippers, here. Secker.

7. עִמִּיתִי, or עִמִּיתוֹ, is eleven times used with י or י suffixum in Lev. and no where else but here in O. T. nor is the root, I think, in Ch. or Syr. at all, or in any like meaning in Arab. nor any other word from it in Hebr. but לַעֲמֵת juxta. It is equivalent in Lev. to רֵעִי neighbour: but hath no other noun joined with it, as here. It seems to mean a person standing on the same level in society. Grot. understands Judas Macc. Calvin, Pastors in general.—Secker.

C. XIV.

1. This literally belongs to Ant. Epiph. Vit. on Is. xxiv. 3. Secker.

14. כֹּנֵן with this verb, and prefixed to the name of a place, means *against*. See Michaelis.

Secker.

16. —*tabernacles*, a feast of joy at the end of the year after harvest, to commemorate their former unsettled state. How this may suit the Christian times, and especially the latter times, see Michaelis. Secker.

Non quidem Levitice, sed in spiritu et veritate, perinde ac festum Paschatos et Pentecostes: 1 Cor. v. 7, 8:—sub exitum anni gratiæ, seu finem mundi—uberrimam tunc habituri messem donorum gratiæ et Spiritus Sancti. Michaelis. Bibl. Halæ. 1720.

17. —*rain*. Spiritual. Vit. on Is. xlv. 3. where see. Secker.

18. Ægyptus sine nube ferax. Claud.

Terra suis contenta bonis, non indiga mercis,

Aut Jovis. Luc.

Vid. et Plin. l. v. c. ix.—

Mr. Greaves in his MSS. works, p. 444. speaking of the rains of Alexandria says; media præcipue hyeme, contra receptam opinionem, et crebras et violentas esse sensi. Ward. Gresham Coll. p. 141. Whilst I was at Arsinoe, it hailed and rained almost all one morning, and rained very hard the night following: which is not looked on as an advantage, and often doth harm, and, as they told me, causes a scarcity: the Nile being sufficient to water the country. Pocock's obs. on Egypt: p. 59. [Οὐ γὰρ δὴ ὑπάρχει τὰ ἀνω τῆς Ἀιγύπτου τὸ πάραπαν. Herod. l. iii. c. 10. Rari sunt imbres. Col.

de re rust: l. ii. c. 12. Chandler against Morgan: p. 374.] See also Arnold Wisd. xvi. 16. But also Pf. 105. 32. Yet again Deut. xi. 10, 11. Ὅτι γὰρ εἶθα μὴ ἐψέκασιν ποταμοί. Dion. Cass. l. 51. p. 455, speaking of Egypt. Ἐν Αἰγύπτῳ, καὶ Βαβυλῶνι, καὶ Βακτρίαις, ὅπου μὴ ἔσται ἡ χώρα ἡ σπανίως, αἱ θεοὶ τὸ ὅλον ἐκτρέφουσιν. Theophrast. hist. plant: 6. Granger says: in lower Egypt it rains much and often, in middle seldom, in upper not at all. See 2. 375. At Payta in Peru it rains not of many years. Anson's voyage. [Book ii. c. vi. p. 189. 4to.] Secker.

20. War horses not being wanted, their ornaments shall be converted to sacred uses. Vitruv. in Isai. lx. 21. Secker.

21. Every thing shall be equally holy, and therefore the ceremonial law abolished. Michaelis. There shall be no tradesman to sell vessels: the liberality of all nations shall make them so plenty. Grot. Secker.

M A L A C H I.

C. II.

3. Perhaps the true reading is, עָגַל will cut off. Secker.

C. III.

1. Suddenly after the messenger; or unawares, as Christ's first coming was, and second will be. Poc. Secker.

Even. All the old versions, and. But most of the Jews say it is the same person. May it not be understood of God acting by his angel, as Gen. xlviii. 15, 16? Where God which fed me—the Angel which redeemed me, are joined without γ. Secker.

The Messenger or Angel of the covenant is a phrase no where else in scripture. It may mean the person by whose intervention a covenant is made, or by whom a covenant proposed by one party is sent to the other. Now the voice of the Angel in whom God's name was the Israelites were to obey, and to do all that God spoke. Exod. xxiii. 20—23: and this angel was with them before the covenant was made with them: Ex. xiv. 19: and the law was ordained by Angels: Gal. iii. 19: so that this Angel, of whom see the notes on Isai. lxiii. 9, may be the Angel of the Covenant here.—God, and an, or the Angel are joined close together Zech. xii. 8. Gen. xlviii. 16. Secker.

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F I N I S.

